

**State Sunday School and B. Y. P. U. Convention March 21-23
Meridian, Mississippi**

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., February 16, 1922.

New Series Volume XXIV No. 6.

Our "Win one Band" is growing. Why don't you stop and ask some friend to take the Baptist Record?

One pastor weeps for more worlds to conquer. He has put the Baptist Record into all the homes of all his five churches.

With chicken, potatoes, beans pudding, jellies tea and cake chasing one another down a man's throat, complaints of hard times indicate a callous soul.—Ex.

Brother M. C. Durr, formerly of Lincoln County, has accepted the care of Chaney Creek Church in Louisiana.

The West Laurel Church has a list of 86 subscribers to the Baptist Record, having put the paper in the local budget of the church. Who says it can't be done?

The State Mission Secretaries of the Southern Baptist Convention are holding their annual conference in Pensacola, Fla., this week. Dr. Gunter is in attendance.

We have fifty-nine churches on the honor-roll, and others are working up to it. That leaves only 1541 other churches in the state that ought to have the Baptist Record going to every home.

Somebody rises to inquire if the men who insist to strenuously on an eight hour day allow their wives to quit when the eight hours are up. And who is the capitalist and who is laborer at home?

Attendance at the morning church service shows the popularity of the preacher; that of the evening service that of the church, and that at the prayer meeting, the popularity of the Lord.—Selected.

Six students were converted last week in Natchez College when J. E. Byrd and J. B. Sweaney were conducting a teacher training course for the colored people. Is that not going out into the highways and hedges?

A religious census of the student body of the Mississippi A. and M. College for the current session shows that 98.2 per cent are members of some church, and only 26 students from the list of 1,400 indicate no church preference.

When we hear about girls who smoke cigarettes and try to be sports in general, we are reminded of what Paul said about the Jews being cast off: "By their fall salvation is come unto the Gentiles, to provoke them to jealousy." Do the girls have to go down into the grime to show the boys how dirty it is, and to disgust them with the filth of it? Paul goes on to say, "Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness. If the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead."

OPEN LETTER TO PASTORS

Dear Brother. Pastor:

If your church has not put on the Tithing Campaign and made its report to my office, please do so within the next thirty days without fail. We want to clear the way for our Spring Round-Up for March and April, but we must not neglect The Tithing Campaign, which is one of the greatest movements we have ever undertaken.

We have a fresh supply of tithing tracts, cards, report blanks, and everything necessary for putting on the campaign in your church. Write for supplies if you need them, and let us push this matter to completion.

Sincerely yours,

R. B. GUNTER, Coro. Secty.

Jackson, Miss.

Dr. J. H. Fuller has resigned at Hollandale to accept a call at Piedmont, Ala., but the church at Hollandale held a meeting, saying they would not accept his resignation and asked him to withdraw same, but he has not told them what he will do.

On a recent Sunday the First Church, Dallas, raised \$125,000 to buy half of a block adjoining the present building on which a six story structure will be erected to accommodate all departments of the work. Many conversions were reported the same day.

Our enlistment missionary, J. R. G. Hewlett, reports that Merigold Church voted unanimously to put the Baptist Record into the budget and send it to all the families in the church. The good work goes on and Brother Hewlett has a good part in it.

The church at Madison Station on Sunday called Rev. S. L. Morris, whose home now is in Jackson. Brother Morris has held important pastorates in Texas and Louisiana, though a native of Mississippi. He came recently to Jackson from a pastorate at Vinton, La.

After a pastorate of over five years in Shaw, Miss., Rev. Dr. I. P. Porter has accepted a call to Sardis, Miss., to commence March 1st. In the last 36 years he has had six pastorates, making an average of 6 years to each. His longest pastorate was 12 years and his shortest 3.

The Alabama Baptists report Dr. J. E. Dillard of South Side Church as saying that in his work in Birmingham he had been called into 27

homes where there was trouble between husband and wife, and in fully half of the cases the dance hall was mentioned as the source of the trouble.

Pastor Madison Flowers of Davis Memorial Church, Jackson, has been called to Rolling Fork, Anguilla, Carey and Chatham churches in Deer Creek Association and will probably accept. His work in Jackson has been very acceptable and his work for the future is most inviting.

New Bethany Baptist Church, Ellisville, R 5 has a new house of worship, excepting the ceiling. The women are struggling to finish it and to buy an organ. They are about stalled and now send out a distress signal. Friends can render timely aid by sending contributions to Miss Ada Lackwell or Mrs. J. A. Ezell.

A number of churches in other states are putting their denominational paper into every home on the budget plan. But so far as we have observed the churches of Mississippi are at the head of the list, having the largest number of churches putting the paper in all the homes. We wish all the others well; but we hope to stay at the top.

From the Baptist Bugle we see that the First church of New Orleans has received 521 members during the 15 months pastorate of Dr. Louis Entzminger. With all our hearts we rejoice in the Baptist prosperity in this great and needy field. The total contributions of this church for the past year were \$18,732.88.

Rev. L. T. Grantham, formerly pastor at Eden and three neighboring churches, has recently accepted the field at Alto, La., with two half-time churches. Bro. Grantham and his wife, the day after their arrival at their new home, suffered severe bereavement in the loss of their little son, Lloyd Thomas Grantham, Jr., the child being thrown from an automobile and instantly killed. We pray that God will sustain them in this great sorrow.

The editor of the Baptist Record, in referring to a recent editorial in The Message, "Is Louisiana Rid of the Lottery", in which we stated that the good people of Louisiana banished the legalized lottery a decade or more ago, says that it is his impression the United States put a stop to the lottery by refusing it the mails. Our friend is mistaken. In 1890 Governor Foster was elected on a reform ticket by the enemies of the lottery. The 25-year franchise of the Louisiana State Lottery expired that year and the officials were offering the state \$1,250,000 for a new franchise. After a hard and bitter campaign the lottery people succeeded in electing, we believe, a majority of one or two members to the legislature, but the reform people landed their candidate for governor. The legislature passed favorably on the franchise, but Governor Foster vetoed it. A few months later the U. S. government refused the mails to the lottery people. We beat the government to it by a few months.—Baptist Message.

SOME THINGS THAT CUT INTO THE EFFECTIVENESS OF THE PREACHER

Let us get right at the heart of the matter at once.

First: The awful strain and anxiety to make ends meet, as the years come and go. The average minister is a good man, and is not in service for money. The ministry, as a class, are the freest men in the world from corruption and inordinate ambition. The heart of the minister is not settled on money.

A distinguished minister was called to an important church, with a great increase in salary. A friend, in discussing the possibility of his acceptance, said, "Money is something he cares but little about. For years he has flatly refused to accept the salary allowed him by the church. He has sent back his check for a part of the total amount each year, keeping only enough to live on. Time and again he has refused offers from other churches far in excess of what he was receiving." Such a tribute is better worth having than a kingdom's crown. I am optimistic enough with regard to ministerial motives, to believe that this tribute might be given to many men, and yet, the ministers must live. Like other men, he must pay the monthly bills in taking care of his family. No one else will do this for him. There are regular expenses attached to his life, just as is true of all men. Naturally, he wants to educate his children. His good wife wants to dress as decently as possible. She has a pride in having the children appear well; the same thing is true of himself. His churches will exact it of him. All this takes money, and the ability to obtain it is one of the great sources of concern in the life of the average preacher. His salary is not equal to the demands made upon him. All this cuts into his effectiveness as a minister.

Second: The meager and pitiful provision for the closing years of his life. This one thing causes him many, many hours of the deepest apprehension. "What is to be my lot as an old man?" The thought of what old age will bring causes many a man to go through life with his head half bowed. A minister cannot be a money saver. His income earning days are not long. Not every minister can enter the pastorate even at twenty-five years of age; more of them begin at thirty. By that time, the men of the secular world have had from five to ten years in their chosen line of work. It is not only true that he active career begins later, but closes earlier.

A faithful pastor wrote a friend: "My salary has been \$50.00 a month and I have reared five children. Many times I have had a chance to go elsewhere, but I could not give up my work." Another one said: "My two brothers, who are in business, have made me a proposition to go into partnership with them, and have offered me three times my present salary as a home missionary. I told them I would not give up my ministry for a thousand salaries. But what is going to become of me in my old age, he asked, for I am wearing myself out in this hard climate, and I am unable, with the strictest economy, to do more than to make ends meet?"

What, indeed, is to become of him in his old age? The churches will no longer want him; the business world will have no openings for him; his children will all be busy with affairs of their own, and there will be, at least, a humble place for him in his children's homes. Anyway, it is just as fitting that the aged man should have a home of his own in his old age, as that his sons and daughters should have theirs.

What is to become of these men in the day of old age and disability? It is a question that will set down in the minds of many of our pastors, and the fact that it causes them the deepest anxiety and fore-boding, cuts effectively into their ministry.

Third: The dread of the dead line. When a minister's hair begins to turn gray, he is suspected of doing the almost unpardonable thing

of growing old, though his physical forces have not abated in the least; his mental faculties are as alert as ever, and his spiritual insight deeper than ever before. The fact is, that though his life as a pastor is replete with all the signs of wisdom and noble leadership, and that he is still physically strong, and young and buoyant in spirit (if his head is frosty), makes no difference to the churches of this day, with a modern pulpit-committee looking for a pastor. This is a serious problem, and both cruel and unfair to our preachers. It is one peculiar to our Baptist churches. Church polity takes care of the matter with other denominations.

Attention is called to a splendid article by Doctor J. R. Hobbs, of Birmingham, Alabama, appearing in the Western Recorder, January 26. From this article the following quotation is made:

"When our young men see how churches lay preachers on the shelf just at the time bankers, lawyers, merchants et al, are coming to their best years, what will they say, and if they decline the ministry, who is there to say they have done unwisely?"

"I know you are thinking that preachers are God-called and no sacrifice is too great for them to make. To all this I readily agree. I believe that preachers are God-called, and if God wants a man to prepare for the ministry and serve in it only the choicest years of life—I mean physical life—and then retire to a premature old age and an embarrassing indigency, I am the last man to complain. God's will is not to be complained at.

"BUT—I write that 'but' in large letters.

I would like to know if any reasonable Christian man believes that such a scheme could be God's will. It is not reasonable to men, and is God less reasonable than men?

"That God approves of the unchristian and unrighteous attitude of churches, made up of men and women who value youth and physical vigor more than they do ripened spiritual experience, who put their petty desires and petty whims—desires and whims hatched in the incubator of selfishness—before the interests of God's kingdom, and the rights of men who have done noble battle in their strongest days, is something I do not believe, and no other clear-thinking fair-minded Christian will believe it."

Fourth: Another thing that so frequently cuts into the effectiveness of the minister is the temptation to make some kind of an investment, out of his limited salary, as a provision for old age. Now, while it is true that the minister who seeks personal fortune will sooner or later destroy himself, at the same time, what a natural thing for an anxious, burden-minded man to try to do this very thing.

A young ministry once sought an interview with one much older in the ministry. He said to him, "If you had money to invest, how would you go about it?"

The elderly man replied: "If I had money to invest, I would put it in sure bonds, yielding 4 or 5 per cent interest."

There is something pathetic in what the young minister replied. "I could not do that, for what little I have to invest would amount to virtually nothing invested in that way, so I have taken my little savings and invested in stocks."

If we could gather up all the ministers who have tried to make investments in order to care for their old age, we would find a great host. And really, this thing, insignificant as it may appear, at a glance, does cut into the effectiveness of a minister's work.

They do make investments. Some smooth man tells them all is right, and the first thing they know, everything is gone.

Some time back one of these concerns, whose business it is to fleece men, sent out a little book telling how to promote certain speculative enterprises. It tells what classes of persons to send circulars to, and it groups ministers in two

classes. It says that in some denominations the preachers receive larger salaries than in others. It tells how to go at the easy marks. In the first group are the Presbyterians and Episcopalians, they being higher salaried men; in the second group are the Methodists and the Baptists, but all are fleeced alike.

The best way in the world to increase a minister's effectiveness, is to give him a living wage, and then relieve his mind with regard to his day of old age.

If we wish to keep men down to the right kind of preaching, let their minds have nothing to do with worry for the future; and if we wish to keep men to a bold utterance, make it possible for them to keep these things out of mind. When a man enters the Baptist ministry, he knows that he will not receive such a salary as other men receive, and that he will not retire on a large pension, but if you make it sure that what he can count on in old age will be at least sufficient to drive away worry about the future, it will all come back in the effectiveness with which he will do his work. A certain great military hero was sent to do a singular hazardous task. He replied, that "the greatest feeling of satisfaction I had was in the knowledge that in case I went down, I had the future arranged for, so far as my own private affairs were concerned, and that the government of the United States would care for those dependent upon me. These were the things in my mind as I went into that place of danger."

Wendell Phillips was once asked what he thought of the minister, and made answer like this: "I think the minister is ill prepared in one way. There is too much unavoidable thought concerning financial worry. A minister is supposed to speak the truth with the utmost boldness, without any fear of consequences. It is not easy for him to do that if he is cramped and worried about the future."

The great movement that is sweeping the world with regard to ministerial care and support in old age, is taking the emphasis off poverty and hardships, and placing his cause on a systematic basis, and getting down to the fact, that what we are after in the main, is to make his ministry as effective as possible. We are doing this thing, not merely because of our sympathy, but from the higher cause of right and justice to him, in order that his practical success, usefulness and power may be enhanced.

1921 MINUTES WANTED

As soon as they are published please send to R. B. Gunter, Jackson, Mississippi, two copies of the 1921 Associational Minutes for the following Associations. We have them for all the other Associations.

Calhoun, Chickasaw County, Choctaw, Covington County, Deer Creek, Delta, Franklin County, George county, Holmes County, Tombigbee, Judson (L M), Madison County, Monroe County, Panola County, Pearl Valley, Perry County, Scott County, Sunflower, Tallahatchie County, Tate County, Tippah, Union, Walthall County, Webster County, Zion, Bethel (L M), Black Creek (L M), Washington (L M).

BAPTIST RECORD HONOR ROLL

The following churches have qualified for place on the honor roll since last publication. They have put the Baptist Record in every home. Watch this list grow.

58 Durant, Holmes County.

59 Eden, Yazoo County.

NOTE—Richton church, Perry County, will go on the honor roll May 1st, when they renew their annual budget, so says Pastor Low. Let's make it unanimous.

The Federal Council of Churches has prepared a program of worship "from Ash Wednesday to Easter", including "special prayers". More and more it is evident that this organization is a good thing for Baptists to stay out of.

THE BAPTISTS IN RUSSIA TO-DAY

I. V. Neprash, Petrograd, Russia.

The daily papers have been filled with the reports of the famine in Russia for the past several months. The situation is more terrible than the papers can picture. A recent letter from a Baptist in Russia says, "You are not able to imagine one-tenth even of what really is going on here." The drought is spread over a section of the country as large as the United States east of the Mississippi. This section was the granary of Russia, the southern parts of Russia suffered from the drought also.

The pity of the situation is that the famine struck the part of the country where we have the most Baptists. A recent letter tells that the half of the Baptists in the city of Samara have already died and the rest are preparing for death because they have literally nothing to eat. The grass and clay was the only food left with which to fill their stomachs. This appeal is a cry to the Baptist not "help" the Baptists in Russia, but "SAVE THE BAPTISTS IN RUSSIA."

Our joy is that the Lord is doing greater thing in Russia than the Devil is. Here follows a letter that describes both the difficulties and the joys of Baptists there. The description is so characteristic that I give it in full translation. The author is Rev. I. V. Shilov, Pastor of the First Baptist Church at Petrograd, and member of the Executive Council of the Russian Baptist Union. The letter was written after the annual convention and he asked that it be published.

My dear brothers and sisters born by the precious blood of Jesus and living in America; I greet you by the love of our Lord Jesus Christ and wish to tell you something about the blessed experiences we have here in Russia. The above motto is the real expression of what is in my soul and in the heart of all the people in Russia. The outward circumstances are words that you can imagine. There is no real life here, but everything is as the fading leaf. The famine and all kinds of accompanying diseases are the calamity of the nation. Death gets a prey of tens of thousands daily in our country. A Baptist came here from the famine district and tells that up to three hundred people are buried in one grave. People are flocking to Petrograd for bread but the inhabitants here are dying daily for lack of it. There was a great cry for help during the recent All-Russian Baptist Convention which met in Moscow from October 30 to November 8, 1921. The delegates from the famine district with tears begged us to come to save the Baptist people there and not lose time. Soon it will be too late. They suffer spiritually also because every particle of strength, time, thought, and desire must be used in order to get something somewhere to fill their stomach. Baptist churches are low spiritually there. They hardly can come together. They are 'like dead.' How the non-Christians live and behave — this is beyond description. They use all means to save their lives. There are not a few cases when people came at night to their neighbors, supposing bread was in the house, and killed the family to get hold of something for food. Some wonder why it is that some other countries where there is plenty of everything do not send help.

Now a few words to you Baptist people. In spite of all the hard experiences in all Russia we have a great blessing here. The time that we are now in is a filling with Gods power which the Lord pours on believers. Fifty years ago we had in all Russia a few Baptists only, and now at our convention at Moscow we had delegates from 3650 Baptist churches and besides that about 1,000 Baptist churches could not send their delegates because of the tremendous expense for traveling in Russia at the present time. For example the ticket from Petrograd to Moscow costs 300,000 rubles and this distance is

only four hundred miles. The delegates from long distances would have to spend millions. This expense is why we had only ninety-eight delegates. One delegate represented 50 churches, three other men came as representatives of 200 churches, and from Siberia about 1000 Baptist churches were represented by two pastors only. The convention was full of blessing and we hope the results will be important. A few by-laws of the Union were composed according to which we elected five brethren as the Executive Council of the Union. In addition to them, twenty brethren were elected as Advisory Council. The election was for three years. The budget for the period from November 10, 1921 to March 1, 1922 was accepted and it makes an almost unbelievable amount — 600,000,000 rubles. The means needed are tremendous because there are so many sections in the country unevangelized and it is strongly on our hearts to use the present circumstances to the utmost in bringing the distressed people the message of peace."

The representative of the Southern Baptists, Dr. Everett Gill, is at Moscow already and Bro. Porter is on his way home. The clothing collected and shipped from here was brought over safely and created something there that cannot be described to you. This sentiment will never die in the hearts of Russian people. Besides the hunger and cold they are persecuted by local officials because the country is still in great disorder and they have difficulties from the spirit of unionism also. They feel the spirit of victory is everywhere. A letter comes from the other part of Russia about 5,000 miles east of Petrograd. The President of the Eastern Siberian Baptist Association writes that the people flock to the meeting in such a way that usually twice as many as can be packed inside must stay around the wall or go on back home. "Last Sunday I baptized 41. With the exception of 4 all were adults. And again 56 applied for baptism. There is so much blessing in the services that the hungry people after spending 4 or 5 hours in the meeting an even more wouldn't leave their seats and protested against such an early closing of the service."

This is the Coming Russia. If the lives of the workers there were only saved. We have few of them in Russia only and if one dies we have no one to take his place. The American Relief Administration with \$20,000,000 appropriated by the United States Senate is feeding children only in the famine district, but who will save the lives of the adults. The help of Baptists for Baptists is imperative. The amount given to the American Relief Administration is not sufficient to meet the need because there are about 20,000,000 or 25,000,000 people stricken by the famine. That makes about \$1.00 per person per year. The help must come at once. An American inspector visited the famine district and said to the priest, "I think that March will be the hardest month for you here," "no" said the priest, "there will be nobody here. We shall all die before March." The representatives tell that the father is digging graves while the members of the family are still alive because he is afraid that the next month he will be too weak to do it and that some of his family will already be dead.

Russia is going through the crucial hour of her history having lost 1,700,000 and 7,000,000 wounded during the great world war. She lost many more during the civil wars and from disease and now from the famine. It is surely the Birth of a Nation. The better life of Russia is in the future, but how to get over the present stage of molding is the question. America knows from her own experience. You have already rendered a great help but be faithful until the end. The American Baptists help the Baptists in Russia, Russian money is worthless in that they cannot buy anything abroad, bread must be sent there. "A friend in need is a friend indeed."

The Foreign Mission Board handles the contributions for food to help the Baptist in Russia. Seminary Hill, Texas.

BAPTISTS FIRST

Washington, Feb. 12.—Of the 45,997,199 persons listed officially as church members, the Roman Catholics have 17,885,646. Roman Catholic figures including all baptized persons. Protestant bodies count only communicants.

For the first time the Baptists have passed the Methodists in total membership, now having 7,835,250 members, against a Methodist membership of 7,796,991. The Lutheran bodies stand third with a membership of 2,466,645 persons and the Presbyterians are fourth with 2,384,683 members.

Practically all of the major religious faiths have made a gain except the Unitarians, who show a loss of 20,880 members as compared with 1916 figures, their total membership of last year being 517,635, and the Methodist Protestant Church, which shows apparently a loss of 8,625 members for the five year period. The churches of God in North America, general eldership with a membership of 25,920 also show a decrease of 2,456 members. The Roman Catholics show a membership and adherents gain of 2,163,871 during the last five years. They have 16,580 church manned by 21,647 priests.

The Methodist Episcopal Church (North) reports an increase in membership of 220,870 over the 1916 figures and 62,595 members over the last year, its previous membership being 3,938,655. It is the largest single Protestant communion. The Methodist Episcopal Church, (South), shows a great gain of 91,318 members for the preceding year, with an addition of 231,588 over the 1916 figures, its total now being 2,346,067.

The Protestant Episcopal Church has recovered its war loss, and now shows a gain of 11,208 over the 1916 figures of which 7,134 were reported last year. Its total membership is 1,194,029 persons.

An interesting fact is that the Salvation Army, with a reported membership of 35,969, shows an increase of only 65 persons over five years ago.

The combined Baptist bodies show a gain of 681,937 persons over the figures of 1916. Each of the major Baptist denominations shows an increase for that period. The Northern Baptist convention with a membership of 1,253,878, apparently shows a gain of only 2,173 but the explanation must be made that during this period 196,867 Missouri Baptists, formerly affiliated with the northern Baptists' convention, transferred their alignment to the southern Baptist convention which now has 3,199,005 members. This was the largest gain made by any single communion.

The total religious constituency of the country (including all members and adherents) is placed at 95,858,096 persons. Owing to different statistical methods of the various churches these figures are estimated in accordance with studies made by statisticians. On this comparable basis the constituency of the various great bodies is as follows:

Protestants, 74,795,226; Roman Catholics, 17,885,646; Jews, 1,120,000; Eastern Orthodox (Greek and Russian), 411,054; Latter-Day Saints (Mormons), 1,646,170.

COMPARISONS

Receipts for first week in Jan. 1922...\$9,382.62
Receipts for 2nd week in Jan., 1922... 4,245.48
Receipts for 3rd week in Jan., 1922... 2,692.73
Receipts for 4th week in Jan. 1922... 4,789.26
Receipts for 1st week in Feb. 1922... 8,435.85
Receipts for 2nd week in Feb., 1921... 7,205.37
Total receipts for 1922 to Feb. 11th...36,751.67
Total receipts since May 1st, 1921...211,239.82
Bal. due by May 1, 1922 on 3rd year...489,204.18

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EDITORIAL

FILL UP THAT WHICH IS LACKING

There are some passages of Scripture which are difficult of interpretation because the truth they embody is not easy to experience. When a truth is beyond or above our experience, the words are not readily understood and may even be confusing. But the very fact that they are hard to understand ought to make them appeal to us to learn more about them. And the fact that they are yet beyond our experience ought to draw us irresistibly on till we attain the experience. Of many passages of Scripture it may be truly said that "we know in part." There are broad visions of beautiful valleys and hills and streams which we can have only by climbing higher up the mountains.

Paul wrote something which even Peter found it hard to understand and which the ignorant and erring wasted to their own destruction. And to wonder, for Paul saw some things which the rest of us have never seen, and which even his contemporary apostles had never seen. He was caught up into the third heaven and heard things which was not lawful to utter, which he was never permitted to tell anybody. In the light of those visions he doubtless saw the full meaning of things which the rest of us see less perfectly and know only in part. He seems to have had fuller knowledge of the second coming of the Lord and made veiled references to it which we cannot now fully understand. So God showed to Moses in the mount the truth of which the tabernacle was merely the symbol. Moses understood the significance, the symbolism of the Levitical worship as the others who participated in it saw very dimly if at all. Jesus said, "Abraham saw my day and was glad. God lifted him up and set him over the heads of intervening events and ages down to the coming of the 'Seed' in whom all the families of the earth should be blessed."

But let us get back to the words we started with. Paul says, "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." One is disposed perhaps at first to resent the suggestion that there can be anything lacking in the affliction of Christ, that it is possible for his sufferings to be in any sense incomplete or insufficient to satisfy all the needs and conditions for the salvation of a lost world and the full attainment of God's purpose of grace in us. To be sure, and where did we get this idea of the sufficiency of the sufferings of Christ? Was it not from the writing and preaching of Paul almost more than from any other? And yet it is this same Paul who says, "I rejoice in my sufferings for your sake and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the

church." There must be some harmony between the two ideas—and there is.

Suppose all the facts in the gospel had happened just as they are related, that Jesus lived, taught men about God, carried on his blessed ministry among men, died for our sins and made complete atonement with God for all men, rose again from the dead on the third day and after forty days ascended up where he was before. Suppose the narrative should have closed there; that the disciples had gone back to their homes and their previous occupations, and should have staid there. There were in this case no going forth with the story of his death and resurrection, no parting from home and loved ones to go out and let the world know about what has happened at Jerusalem. The work of Christ was done and he had gone back to heaven. And with this we should close the Bible record and stop the work. His atonement is sufficient. His sacrifice is complete and accepted of God. But there is nobody telling the story. There is nobody laying his life on the altar to God and for God. There is no voice lifted up to tell the world. Would anybody be saved? Would not the work of God be for naught? Would not the sufferings and death of Christ be in vain? Would not God's purpose fail? And the world still rot in its sin and shame? Something is lacking; something else is necessary. Jesus is heard to say, "If any man would come after me let him renounce himself and take up his cross and follow me." Unless you do this you cannot be my disciple. And there we hear a man say, "I have been crucified with Christ and it is no longer I that live but Christ liveth in me."

It is evident that without the agency of a human medium through whom the work of Christ shall be continued in the world it will never be done. A large part of Jesus' life was spent in the preparation of men whom he would commission to that task. And when his work was done, and their preparation was complete, he laid the commission on them. He sent them forth. He told them where they were to go, into all the world, to every creature. He told them what their business was to be henceforth, to make disciples, to baptize and train others to carry on the work.

But these human instruments must be in entire sympathy with his purpose; they must have his Spirit; they must get under the burden as he got under it; they must feel its might. They must be men of like mind and mold with him. You may have heard preachers say that God could have committed his gospel to angels. No, he could not. One must experience the gospel before he can preach it. Angels cannot know the salvation in Christ and so they cannot preach it. Other kinds of message they can carry but not the gospel. They are ministering spirits sent forth to minister to them that are heirs of salvation, but not to the lost. Only a man who has known the burden and condemnation of sin can preach to sinners.

And yet there is more than a past experience with sin and a sense of deliverance necessary in order to fill up that which is lacking of the affliction of Christ and to be "made a minister," and to "fully preach the word of God", Col. 1:24-25. If a preacher goes into his pulpit with a burning desire and message for the salvation of souls, and he finds his choir in a flurry of happy conversation, or his congregation in a buzz of happy howdy-doing, or if he himself goes not with the burden of lost souls on his heart, then his message and the "service" is doomed to failure. The jolly, merry, be easy preacher and congregation will never do the work. Not till there is a solemn hush and silent waiting as in holy expectation of the coming of the king does he come in power into our midst. This is not to banish joy from the house of God. It is to bring it in. But the travail must precede the joyous birth of souls into the kingdom of

God. When Zion travails then shall sons and daughters be born unto God.

But with all this we have not sounded the depths of meaning in that purpose of Paul to make up that which is lacking of the afflictions of Christ in his flesh. It is not the inflicting on himself of bodily suffering nor simply assuming the attitude of deep seriousness. It is the "afflictions of Christ" that he would fulfill. It is the entrance, not merely into sympathy with his purpose or sufferings, but the participation in them. It is having the overwhelming sense of his compassion for the lost. It is to feel the weight and woe of their doom as in himself. It is to feel the burden of lost souls as if it were our own that is lost. Paul expresses it as the longing of his soul, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death."

It is this experience and exercise of soul which fits us for our work as ambassadors of Christ, as the instruments through which his saving purpose is fulfilled. The magnetic iron or coil communicates its power to other pieces of iron and being joined to it they have its nature and do the same work. When we accept Christ we accept his cross. If any man will come after me let him take up the cross. We do not apprehend all it means at the time, but like Peter we shall know hereafter. Later on we discover that if the grain of wheat fall into the ground and die it will be fruitful. Paul knew that the fruitfulness of his labors depended upon his entry into the sufferings of Christ. And he came to where he could say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which I am crucified to the world and the world to me."

MORE ON TALKING STRAIGHT

There are other people who need to learn to talk straight beside those mentioned in these columns last week. Or are they in the same group? We refer to those who speak of the Genesis account of creation and perhaps other historical parts of the Bible as "a great poem." These people ought to tell what they mean by poetry. The expression about Genesis being a great poem is generally employed in such a way as to imply that it is not and was not intended to be history. Now the people who use it ought to come out in the open and say what they mean.

It is not uncommon for people to contrast poetry and truth. People say of a certain statement that there is more truth than poetry in it. And if a poet is not exact in his language we say he is allowed poetic license, with the accent of the first syllable. Now if our friends who insist that Genesis is poetry will come out and explain it will clean up the situation and some minds. Some of these people with poetic imagination are in high places and seem safely placed.

If they mean to say that the great truths and historic facts recorded and revealed in the Bible sometimes take highly poetic form, then we can understand and agree with them. Great truths sometimes do so possess a man's mind as to give him elevated and chaste speech. They may assume the rhythm of the waves that lap the shore; or they may have the rhythmic conquering beat of an armed host. The words may ripple as the brook or cleave the air as a pigeon's flight or reverberate as the rolling thunder to correspond with the nature of the truth revealed. Much of the Old Testament has the balanced beat of language that marches to its objective like squads of soldiers, like battalions and regiments, or like a whole division on the march. If that is what is meant, why not say opponents. They are theological and scientific fear about the heart that some are trying to discount the historical value of the Bible as a record of facts.

Again there are people who talk in a vague sort of way about evolution. Maybe this is true of people who hold different views. It is hard for them to understand each other. They are forever striking and never hitting their asymptotes, forever approaching each other and asymptotes, forever approaching each other and never getting together, never getting any nearer together apparently. Indeed it seems difficult to see that we are getting anywhere. Suppose somebody gives us a definition of evolution anyhow. It seems when we use the word, some people are talking about one thing and some another. If we could just draw a line and say here is evolution. Those who believe it get on this side. Those who don't, get on that. We might not have peace but we could have a beautiful fight. And we might find out at last who was whipped. Instead of that we are having a good deal of fighting, some of it good game fighting, but we hardly know which side a man is on, because there is no accepted definition of evolution. Some mean a process of development by which you make a good hog out of a razor back. Others mean a transformation by which you make a man out of a monkey or a tadpole. It would be well for us to find out who's who and what's what in this mad medley of evolution. Will the people who claim to believe in some sort of evolution, tell us what sort they believe in.

Another place where some people are confusing counsel with words is in the teaching about the atonement. There is no more vital doctrine in the Bible. It determines not only the plan of salvation. It determines whether there is any salvation. That is the point at issue. Now people who believe that Jesus died in the sinners' place have very clear ideas and very positive convictions. To them the Bible is as clear as a bell and their experiences and the Holy Ghost witness to the truth of it. But there are people to whom the cross of Christ is still a stumbling block and foolishness. Dr. Vedder of Crozer Seminary ridicules the idea of a substitutionary atonement and says to him the idea is repulsive and horrible. He talks straight, and people know where he stands.

But one of his fellow professors in Crozer, Dr. E. B. Pollard some time ago came out with an apology for Dr. Vedder, in which he sought to show that men may believe in an atonement but have different theories in explanation of it. And he contends that there is some value in all of them but that perhaps all of them together do not fully reveal the meaning of the atonement. Here is another case where language hides one's thoughts rather than reveals them. We do not charge Dr. Pollard with purpose to conceal. What we do charge against him and others like him is the absence of a purpose clearly to reveal. What people who believe in the vicarious sufferings of Christ, that he bore our sins in his own body on the tree, want to know is whether those who protect false teachers believe the plain statement of scripture. This talk about theories of the atonement is too much like the talks about the modes of baptism. There is no baptism if there is no immersion, and all talk about modes is a begging of the question, nay a denial of the truth. There is no atonement for sin, unless He who knew no sin became sin for us that we might become the righteousness of God. And all talk about theories of atonement is purposely confusing. Whatever value there may be in any other theory is only valuable if we accept the central and essential truth that "We all like sheep have gone astray and the Lord hath laid upon him the iniquity of us all."

THE WITNESS OF GOD

Last week while down at Natchez I wrote home to Clinton and arranged for a car to meet me at McRaven as the nearest point on the Y. and M. V. Railroad and take me home. I had not received any answer to my letters and my train reached this flag stop at night. Of course it was dark and cold and the weather forbidding. But when the train pulled up at the station I delighted in anticipation of being met promptly for these were those whose business it was to run a car and haul people back and forth. Amid the noise of the train and the glow of its lights I could see nothing distinctly but I didn't hesitate to get off for that was my hope of getting home.

I was not disappointed for I soon heard the noise of a Ford car and saw the lights from its engine. A young man greeted me and we were soon on our way home. And as I went along I thought of the scripture which says: "If we receive the witness of men, the witness of God is greater; for the witness of God is this, that he hath borne witness concerning his Son. And the witness is this that God gave unto us eternal life, and this life is in his Son." Why should anybody hesitate about believing God? Whosoever believeth in him shall not be put to shame. There'll be no disappointment. Why should we be anxious about anything of which we stand in need? "How many soever be the promises of God, in Christ is the yea. Wherefore also through Him will be our amen to the glory of God." "The testimony of Christ was confirmed in you." He that believes has set his soul to this that God is true.

TEN REASONS

I am going to pay my pledge to the 75 Million Campaign for the following reasons.

1. Jesus said, "Go ye therefore and make disciples of all nations baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I command you."
2. Jesus said, "As the Father hath sent me, even son send I you."
3. Jesus said, "I am the way the truth and the life; no man cometh unto the Father but by me."
4. Jesus said, "As ye go, preach, saying the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons, freely ye received, freely give."
5. Jesus said, "He that doth not take his cross and follow after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."
6. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, shaken together running over. For with what measure ye mete it shall be measured to you again."
7. Jesus said, "Except ye believe that I am he ye shall die in your sins."
8. Jesus said, "He that heareth my word and believeth on Him that sent me, hath eternal life and cometh not into judgement."
9. Jesus said, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him."

W. M. U. RALLY IN LINCOLN COUNTY.

Mrs. S. A. Williams, Superintendent of Missions, called the meeting to order at 11:30 o'clock Saturday morning with a song "I Love To Tell The Story" Devotional was conducted by Mrs. Geo. Darling who read the 5th chapter of Mark.

Mrs. James Wroten extended a very cordial welcome to visiting ladies. A very powerful talk on Stewardship was given by County Stewardship Leader, Mrs. J. A. Taylor. She stressed our duty as Stewards of God. Mrs. Taylor very earnestly urged the study of the book on Stew-

ardship and Missions that we might get a broader conception of what our duty, being stewards of God, really is.

Bro. Williams led in prayer asking God to give us willing hearts to be honest with what He had entrusted in our keeping.

Song, "Lord Speak to Me". Mrs. Alice Edwards dismissed us with prayer for noon hour.

Afternoon session was opened by singing "My Father I Look Up to Thee."

Mrs. Tom Sasser very ably conducted our afternoon devotional, reading the third chapter of Col.

Solo—"Hold Thou My Hand" was very beautifully given by Mrs. W. D. Lofton.

Round table discussion of W. M. U. work led by Mrs. Williams was freely discussed by different ones. Circle plans were given in full by Mrs. Tom Sasser, Mrs. Taylor and Mrs. Thompson.

Mrs. Williams gave her report on her visits to various societies. She has visited nine societies and written one hundred and thirty cards and letters. Organized four new societies, five new mission study classes and has delivered eleven mission study certificates and seals. She has written to every pastor in Lincoln County that is serving a church that has no W. M. S. She has also organized one Sunbeam band and in the three months she has been in office has traveled 257 miles in the interests of W. M. U. work.

Mrs. Taylor asked that a rising vote of thanks by entire body be given Mrs. Williams as an expression of appreciation of the good work she is doing, which was taken. Mrs. Taylor also suggested another way they could express their interest and appreciation to Mrs. Williams was by sending a contribution from their local societies to our Secretary, Miss Maggie Mason, to help pay Mrs. Williams' expenses. The New Prospect W. M. S. very readily accepted this suggestion by giving six dollars to Mrs. Williams. Upon resignation of our County Mission Study Leader, Mrs. L. P. Keys, Mrs. J. J. Caruth, of Norfield, was unanimously elected to fill the office. We are expecting good work from Mrs. Caruth.

Mrs. Taylor led in the consecration service at close of meeting, her subject "Unappreciated Blessings."

Meeting adjourned to meet with Moak's Creek W. M. S. in April.

We were dismissed with prayer by Mrs. Ed Davis.

END W M U

Pastor R. L. Powell, our Bob, rejoices in forty additions at Gainsville, Texas in January.

Rev. A. Reilly Copeland, who has been a prominent Presbyterian pastor at Denton, Texas, joined the Central Baptist Church in Dallas. He was soon afterward examined and ordained to the ministry. He has made a specialty of distributing good literature and getting people to read it. The Baptist Standard has secured him to have charge of the Book and Tract Department, which will be vigorously pushed and enlarged. He is said to be an excellent preacher, believing in the whole Bible.

Brother Joel D. Rice, of Caschilla, has written and published a sermon in verse which is different from any we have seen and is racy and interesting like everything he writes. Brother Rice is now—well never mind how old he is. He's alive all right, though he's been here a good while. Those people up in his country had as soon have him preach as anybody and they honor him for the good he has done and for his ripe Christian character. They not only honor him; they love him. Those who know him and many who have not known him in the flesh will be glad to get his booklet and will be helped by reading it. Send him 25 cents and get it. His picture is in the pamphlet.

S. S. BOARD WILL ENLARGE QUARTERS

Due to the rapid growth of its sales and the general activities of the Baptist Sunday School Board of the Southern Baptist Convention that body has found it necessary to greatly enlarge its plant. Contracts have been signed with engineering and architectural firms for plans for the most completely equipped structure for the storing of merchandise and the handling of the mailing and shipping of literature that can be devised. This structure will be five stories in height, will be erected just in the rear of the Board's present office, and will cost in the neighborhood of \$1,500,000.

When the new structure is ready for occupancy the present building of five stories will be used exclusively for offices to accommodate the rapidly growing staff of the Board engaged in various phases of Sunday-School and B. Y. P. U. work and other lines of denominational service rendered by the Board.

—Baptist Clip Sheet.

DO YOU THINK SO?

Do you think the Church paper should go into every Methodist home, whether the family is able to pay for it or not? Do you think the Gospel should be limited to those who are either able or willing to pay for it? Do you not recognize the pioneer principle of giving to the people that which they may not be asking for? Do you not know that the various heresies have won their adherents by sending out literature which very many of the readers did not ask for? Do you not know that various labor and fraternal organizations strengthen the loyalty of their members, because their literature goes along with the membership? Do you not recognize the principle of cultivating a taste for religious literature? Did you relish the first tomato you ate?

Do you think that we should be content for the children of this world to be wiser in their generation than the children of light?

Do you not know that with the budget system of circulating the Church paper that all who pay to the Church are paying for the paper?

Do you believe that at least some members do not pay anything to the Church would be led to do so by reading their Church literature? Do you not think that the very poor who cannot pay anything ought to have the privilege of becoming informed on the affairs of their Church?

—Western Christian Advocate.

BAPTIST RECORD "WIN ONE BAND"

The following subscribers have won a new subscriber by their personal efforts during the past week. See the form on back page of this issue. Fill it out, cut it out, mail it out to us. That will give you membership in the "Win One Band."

Mrs. J. A. Donaldson, Okolona, Miss.
Mr. C. K. H. Byars, Calhoun City, Miss.
Mr. J. B. White, Beach, Miss.
Rev. V. A. Eddleman, Lomoke, Ark.
Mrs. M. M. Stott, Madison, Miss.
Miss Lucy Cox, Madison, Miss.
Mrs. V. L. McCendon, Jackson, Miss.
Dr. R. B. Gunter, Jackson, Miss.
Mrs. Max Emery, Overt, Miss.
Mrs. E. B. Skelton, Eupora, Miss.
Mrs. Maggie Neal, Monticello, Miss.
Mrs. W. P. Boulds, Vossburg, Miss.

THREE-DAY BIBLE INSTITUTES

Following is a list of the Bible Institutes to be held during next week, as reported to this office:

Silver Creek, Lawrence County, Feb. 21-23.
Eupora, Webster County, Feb. 21-23.
Sturgis, Oktobeha County, Feb. 21-23.
Union, Newton County, Feb. 21-23.

NOTE—Other Institutes being held this week, not previously published are: Flora, Madison County; Coldwater, Tate County.

RECEIPTS OF FOREIGN MISSION BOARD TO FEBRUARY 1st.

	1922	1921
Alabama	41,583.00	58,958.04
Arkansas	1,097.11	22,154.82
Dist. Columbia	14,403.20	13,823.84
Florida	14,649.92	16,995.12
Georgia	87,692.67	150,993.83
Illinois	2,720.00	7,510.00
Kentucky	81,688.89	122,215.98
Louisiana	12,409.11	11,227.38
Maryland	18,790.00	26,625.00
Mississippi	43,270.97	50,937.52
Missouri	19,478.03	23,220.28
New Mexico	3,510.00	
North Carolina	71,117.79	92,806.21
Oklahoma	1,860.49	7,219.50
South Carolina	76,859.88	75,270.95
Tennessee	50,264.75	35,419.00
Texas	482.53	2,824.22
Virginia	128,936.59	156,201.31
	682,612.93	874,302.98

ROME AND THE NEWSPAPERS

Ben Cox

At the Washington session of the Southern Baptist Convention I made the statement that in 75 per cent of the American newspapers, the blue pencil was held in the hands of Roman Catholics. Some of those at the convention resented the statement, but when it was made a voice in the audience replied, "You had better make it 90".

We are told that Roman Catholic businessmen paid for the publication of a series of advertisements in Pittsburg daily papers in behalf of their faith. Professor David S. Schaff, D. D., a Presbyterian, prepared a counter advertisement and presented it to the same papers, offering to pay for it at regular rates. After accepting the matter, one paper broke its contract; another paper refused it at once. There was nothing offensive to fairness or good taste in Prof. Schaff's article. It merely presented the position of Protestantism, against which the Roman Catholic advertisement had been subtly directed. In writing full account of the matter in the Presbyterian Banner, Professor Schaff says: "The question of fairness in the treatment of two religious groups of the Pittsburg constituency naturally suggests itself. A daily paper undoubtedly has the right to accept and publish a paid advertisement or not, as it chooses, by whomsoever offered. But is it a fair thing to publish statements in the interests of Roman Catholic propaganda and to close its columns to the party against whom those statements are made? The reasons given for not accepting my counter statement were that it was 'ill-advised' might 'start a religious controversy' and might make the newspaper the object of a 'libel suit.' My replies were that I had no desire to enter any religious controversy and as for a 'libel suit' the paper should add to my advertisement: 'Prof. Schaff alone is responsible for the advertisement.'"

A paper called the Protestant came out recently with an article called, The Romanized Press. Among other things the paper says: "The public is not permitted to know what disposition the Knights of Columbus are making of the unexpended millions given them for war relief."

Many good citizens who contributed to that sacred trust fund believe it is being used to war on the Y. M. C. A. in Italy and elsewhere. But the press is silent on the subject. This paper also calls attention to the fact that in the spring of 1916 the writer handed to the President of the United States and to every man in Congress by registered mail a statement in writing, that an eminent Roman prelate in this country, who has since died, had met Archbishop Mora of Mexico City in New Orleans; that they had then sent an emissary to the bandit Villa, which

was believed to have inspired his raid on our border; and that fifty-one Roman Catholics, whose names the writer could produce, had signed a petition in violation of our penal law causing General Felix Diaz to leave his hotel in New York and head a revolutionary movement in Mexico. That communication to the President and Congress was then brought to the attention of Washington reporters for the Associated Press and the leading metropolitan newspapers. But not one syllable concerning it was permitted to appear in any daily paper. And that, when Pope Benedict in the darkest days of the war selected a German spy as papal nuncio to China the press was silent. France interposed and China rejected the spy nuncio. The press was still silent. The infuriated press of Rome in this country then exclaimed that "France must be beaten to her knees" in the war. The daily press ignored that treason and remained silent. Any matters involving the destiny of the world that escaped total suppression was tucked away in obscure corners of the newspapers, when our boys were helping roll back the enemy in France, Flanders and Italy, the Roman Archbishop of Cologne appealed to all Roman Catholics in the central empires to save the imperial thrones. The press was silent. When the Pope condemned Cardinal Mercier for protesting the enemy devastation of Belgium, the press was again silent. Also that, when the fourth degree Knight of Columbus at the head of our navy repeatedly assured his subordinate officer departing to the front as commander of our fleet that we would as soon fight our Protestant cobelligerent as our enemy, the press was silent. When the subordinate officer returned with the laurels of victory and disclosed to a senate committee the admonition of his Roman Catholic superior, the press continued silent.

THE TWILIGHT OF OLD AGE

The sweetest dreams of youth and love are slipping away:

Life itself is ebbing — ebbing day by day;
The sunset's vivid glory softly passed from gold to gray—

Fading to life's monotone.
The twilight shadows stealing with their tender healing balm.

Whisper heaven's message to a heart that's resting calm:

Resting after weary years of cruel strife and storm—

Waiting for God's loving call.
Waiting in the shadows for the journey's welcome end.

While the tender afterglow and sunset colors blend—

Waiting for the summons that the Lord of Life shall send.

Saying "Thou weary one—sleep."

Gone is morning's freshness with its radiant sunrise glints;

The golden warmth of noon so full of life's elusive hints—

Lost in the twilight's grey pall.

Wait ye, while the shadows o'er the d'ial slowly creep;

Wait ye for the solemn tryst the death evangel keeps;

Wait ye for the slumber that awakens not to weep—

Then sleep — ye weary ones — sleep!

Alice Abbott Shaw
Vicksburg, Miss.

Baptist, 692; Methodist, 504; Presbyterian, 136; Christian, 40; Catholic, 39; Episcopal, 32; Universalist, 4; Jewish, 3; Lutheran, 3; Church of God, 2; Christian Science, 2; Unitarian, 2; Later Day Saints, 2; Quaker, 1; Church of Christ, 1; Mohammedan, 1; No church preference, 26.

Convention Board Department

R. B. GUNTER, Cor. Sec.

HOLY ROLLERS

During the past six months the most formidable foe held up by the churches in the country and in the smaller towns is that sect called the "Holy Rollers." From many quarters our Baptist people say that this sect is taking the country and literally destroying Baptist churches.

Two reasons have been assigned. One is that the country churches are pastorless and that these people are entering as wolves and scattering the sheep. Another reason assigned is that while the churches may have pastors that they are not being paid sufficient salaries to enable them to look after their flocks; that they are having to devote their time to some secular work in order to make a living. Now, if these be the reasons, they also suggest the remedy.

The remedy according to the statements of these churches, is a ministry which gives its time to the churches which have extended a call. In order to have this kind of ministry, it is necessary to pay a living salary. Now, this brings it back to the local church and the question which arises is this: Is the local church able to pay the salary? We are in a position to know what in the majority of cases they are able. Then, if they are able, the churches which are making complaint are to blame for this condition. It is a fact that in many of these churches there are men who hold property worth several thousand dollars, who do not pay as much as much as \$50.00 a year to pastor's salary and other Kingdom work.

Now, if the churches are able to support a pastor and will not do it, is this not a just retribution? Is it not true that these churches are being destroyed because they are not carrying out the mission for which they were established. If investigation is made, it will be found that the majority of the churches which are being troubled by the Holy Rollers have never been active, aggressive, energetic and liberal missionary churches. If you doubt this, just investigate the records and see how little these churches have done for Kingdom progress. When this is known, it will be a reflection upon a church to complain that this sect is interfering with their organization.

An individual's religious life is somewhat like his physical life. When you let the tone of the body run down, it is easy for disease germs to attack. When the spiritual life runs low, it is easy for the religious disease germs to attack. While this is true of individuals, it is also true of churches and any individual or church who fails to be a missionary in both spirit and practice is always one whose spiritual life is at low ebb. Consequently it is easy for that one to be infected by error, which may be abroad. It is the sick man who takes to opiate and becomes an opiate fiend. In the religious life you find a similar parallel.

Now, instead of pitying and sympathizing with some people, the best thing you can do is to throw the light upon them and let them see themselves. Let them see the cause of their condition. One of the things which we need to cultivate is the spirit of self-reliance and of self-assertiveness. We need more vigor in our religious life, both individually and in our churches. A desire to do for oneself all that is possible in the way of self-support and then all that is possible for the other person who cannot support himself. But the thing which people need more than any other one thing is the right kind of information and the right

kind of information is that which our Master has given to us and has commanded us to give to others.

WHITHER TENDING?

It is not enough to know where we are, but of equal importance to know whither tending. By observing the receipts which come in from the churches by the month and by comparing figures with the monthly receipts of one and two years ago it will be seen that the churches are losing the habit of paying regularly. Prior to the Campaign, Mississippi Baptists were growing very rapidly into the habit of making weekly and monthly payments. But now we are going back.

There is no good reason for this. Virginia, North Carolina, and Kentucky are gaining along this line. Mississippi Baptists are just as able to pay regularly and systematically as are any other states. North Carolina Baptists are paying about \$20,000 per WEEK, while Mississippi Baptists are paying only about \$20,000 per MONTH.

What will be the result at the end of the Campaign period? We will be farther back than we were when the Campaign began. But let's not blame the Campaign. The trouble does not lie there. It does not lie in the inability of our people. It is due in part to the fact that many churches which had been paying monthly to denominational work, and some which had paid quarterly, subscribed amounts to be paid annually. These churches took a backward step when they made subscriptions in that way. Now, it is never out of place to correct an error.

Many churches which subscribed by the week and by the month are not stressing the importance of keeping up their payments. This not only means the loss which the kingdom work sustains at large, but it also means that the power of the church locally will be crippled for future endeavor. This is a serious matter. Those churches which are stressing regular payments are doing their best work ever.

TWENTY DON'TS FOR PREACHERS

W. H. Baylor, Superintendent of Missions, Maryland Baptist Union Association, Baltimore, Mr. gives the following Don'ts for young preachers. They seem to be good for preachers of all ages:—

1. Don't Live Beyond Your Income

Your income may be small and you will be tempted often to go into debt, but do not mortgage the future. Pay as you go. If you can't pay much, don't go far. Be careful about your financial obligations. A preacher that owes everybody has influence with nobody. Your credit as well as your character should have your careful and constant attention. Debt is the demon that often drives one to despair. Of course churches do not always pay adequately and promptly, but never hide behind their sin to justify yours. Better have a few things than owe many people. The preacher that will not or does not pay his debts is discredited before the whole community. He must be as much above criticism and suspicion in his relation to his financial obligations as in his relation to women. Many will show you the easy road into debt, but you will have to discover alone the

2. Don't Be A Stingy Parson.

2. Don't Be A Stingy Parson.

The pastor who lives within his income will be in a better position to swell the income of the church. Teach your people by example how to give as well as how to live. Let no member of your church outstrip you in proportionate giv-

ing. Some may give more because they have more, but let none give more because they are more generous. Of course, you will give liberally to all missionary and benevolent objects, but the pastor who does not contribute to current expenses because he does not want to seem to be helping pay his own salary is really afraid of taking a little from his salary. Tithing is a sane, satisfactory and scriptural method which will help to solve many church financial problems. Preach and practice it.

3. Don't Preach Your Doubts.

Your people will not be concerned about these but they will be tremendously interested in learning what you believe and what God's Word declares. Preach a positive gospel. That does not mean simply declaring dogma, but it does mean "declaring the whole counsel of God." "He taught them as one having authority, and not as their scribes." Men will go far to hear the prophet who proclaims God's truth in no uncertain sound, but will take much pains to avoid the declaimer who doubts. 'Preach thou the Word!'

This work thy labor is. God's Word declare
To doomed earth, that sinful men may live.
Thy word forbear, however eloquent
Thy tongue, it will impart no life to man.
His Word declare, that Word omnipotent
Breaths out the power of God. The dead shall
hear

And live: the soul revived shall bless his God
And thee, God's minister. Be faithful thou,
For every season has its needs, each soul
Its wants, and thou must instant be to pour
The balm of God upon the weary soul."

4. Don't Preach So Much AGAINST Things As For Principles.

Make virtue so attractive that vice will require little attention. Commend the right much more than condemn the wrong. A constructive message will upbuild. We may take so much time in denouncing the manifold evils that we shall have little time for portraying the abounding good. To preach what we stand for rather than denounce what we are against, will mean more to the upbuilding of the Kingdom. To lift the light is the best way to dispel the darkness. Of course, we recognize the sins and evils about us, but to point man to the Deliverer from these is better than describing and denouncing them. The attractive Christ will win. Be an announcer of good tidings rather than a denouncer of evil things.

"And I, if I be lifted up from the earth, will draw all men unto myself."

5. Don't Be Tempted. On Any Occasion Not To Preach Your Best.

Do not allow a rainy day or a small congregation to keep you from giving the message you have prepared. The size of the audience may be disappointing to the preacher, but the preacher should not be a disappointment to the audience. To substitute something else for the prepared discourse because a few people are present is unworthy of a minister of Jesus Christ. The preacher who substitutes when few are present on unfavorable days, will soon discover that the few will learn to stay at home on good days without sending substitutes. The minister who does not always do his best does not deserve the best. If we undervalue the few, we shall not reach the many. Of course, you will not preach too long and will always stop when you are through. Usually a preacher can finish his subject in thirty minutes—another thirty minutes tacked on to this will finish his audience, and if he continues these performances, he will soon finish himself. A preacher, like a railroad, should have good terminal facilities.

(To be continued)

The British Baptist Handbook reports a decrease in the membership of their churches, but an increase in the Sunday School attendance.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President	MRS. A. J. AVEN	Clinton
Second	MRS. M. F. DOUGHTY	Shaw
Third	MRS. C. LONGEST	University
Fourth	MRS. JEFF KENT	Forest
Fifth	MRS. JAMES CHAMPLIN	Hattiesburg
Sixth	MRS. R. L. BUNYARD	Summit
W. M. Sec.	MRS. A. J. AVEN	Clinton
Young People's Leader	MRS. P. L. LIPSEY	Clinton
College Correspondent	MISS MARY RATLIFF	Ray
Training School Teacher	MRS. J. L. JOHNSON	Hattiesburg
Margaret Fund Trustee	MRS. W. J. DAVIS	Jackson
Mission Study Leader	MRS. H. J. RAY	Grenada
Personal Service Leader	MRS. J. HENRY F. BROACH	Meridian
Stewardship Leader	MRS. P. B. BRIDGES	Jackson
White Cross Work	MRS. HENRY F. BROACH	Meridian
Corresponding Secretary	MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer	MISS M. M. LACKEY	Jackson
Editor	M. U. PUGH	MISS M. M. LACKEY, Jackson.

DISTRICT MEETINGS TO BE HELD IN MARCH

- March 2 Fourth District in Newton.
 March 3 Third District to be held in Pontotoc.
 March 6 Second District to be held in Clarksdale.
 March 8 First District to be held in Yazoo City.
 March 9 Sixth District to be held at Columbia.
 March 10 Fifth District to be held at Gulfport.

You will note that two dates are given for the first four meetings and only one date for the last two. Only three sessions will be held in each District but at the first four meetings we will begin at the evening session and hold two the following day, while in the last two we will give the entire day to the work. We do trust that every sister who possibly can do so will plan to attend her District meeting.

Miss Mallory is planning to be with us for one address at each meeting. There will be some brother and some one of the State Workers at each meeting. Help your Vice President to make yours the best meeting you have ever held.

LETTER FROM CHINA

My Dear Church People:

My box from home came today and I have simply been "walking on air" ever since. Everything was lovely and just what I wanted. How can I ever thank your dear ladies for the gift you sent? I wanted black furs and the cape effect just as you sent. I really feel like I belonged in a fairy story. You can hardly go through a winter in Peking without furs because it is cold. Thus far, this winter we have had very little severe weather and not snow as yet, though the skating rink has been in use some time. The Chinese all wear fur lined gowns that is those who can afford them, and they can get dog skin and sheep skin very reasonably, so even the ricksha men sometimes have them. It never rains here in the winter so unless snow comes often the crops suffer, and there is usually a good deal of sickness because of the dust.

We have had only one dust storm and that was not a real one they say, but it was enough for me. Everything in my room was literally covered with dust and it was almost impossible to get along the street in it. In the spring we will have bad ones when the dust from the Gobi Desert descends on us in a cloud that almost hides the sun and turns the face of the earth red.

I am having a splendid time in Peking, it is almost like a furlough for the work is so different from what I have been doing, and I have Saturdays and Sundays free from responsibility. There is plenty of work to do on those days in the different schools here and in the Y. M. C. A. night schools, but I promised the people at the college I would not take any outside work this winter. The Bible classes in most of the schools, not missionary, are taught by volunteers, and most of the volunteers come from the language school. The mission schools have regular teachers, of course. But

Bible is not taught in the government schools except as students make groups and want it.

Again let me thank you for your beautiful gift and for the love and prayers back of it all. I hope you will not be disappointed in the work I am trying to do over here. You are certainly doing your share in this partnership.

And now we have had such a nice Christmas I think I must tell you about it. The week began with the Annual teachers party when our Chinese teachers entertained all the Language School students. We went to the Y. M. C. A. at 1:30 and sat for three hours while they gave plays and sang Chinese songs, did stunts of various kinds and served us delicious tea and cakes. We returned the courtesy by having a tree for the children of the teachers on Monday. There are over a hundred teachers and many of them are married so the little chapel was full to overflowing. Our Chinese is very limited as yet so we couldn't get much satisfaction from our conversational efforts, but when tea was served we managed to make the women feel at home and the children, of course, had a good time for every child had toys and candy.

The Christmas story was told by Mrs. Sheffield, a missionary of many years and the songs were sung in English and Chinese by us all, with organ and violin accompaniment.

The remainder of the week there were dinners and parties with friends in the city, and Christmas music. The Community Chorus sang the Messiah in the Rockefeller Chapel and the beautiful pipe organ took the place of an orchestra.

On Saturday evening from 5 to 7 we had our family Christmas tree—there are 25 of us in this house with Mrs. John Anderson as house mother—her small son and a little Danish girl whose father is in the language school were the children that added real enjoyment to the occasion. We had the Christmas story and songs, and the servants sang one song by themselves, then Santa Claus came in and first gave the servants this gifts from all of us. Our gifts were all jokes with clever verses we had to read so we had a gay time and nobody had time to get homesick. I am the only "old-timer" in the crowd, since I have had three Christmas in China, I have no right to get homesick at all.

At seven three of us got in rickshas and went into the West City to Miss Wang's home. She is a Cantonese who lives here now and has been in school learning to speak Pekinese. She was having a tree for some girls from a government school and some little children in her neighborhood, who had never seen a Christmas tree and had asked us to come and help her by telling the story and singing some songs. We played games, little ones and grown-ups all together. Some of the Normal School girls spoke English and one of them translated the story—the first time most of them had heard of the Coming of the Christ Child. The girls invited us to a concert at their school this week and we hope to go and keep in touch with them. It was after ten before we got home, but we had boxes of candy for our ricksha men so they didn't mind being kept up later than usual.

Sunday we went to service at the Rockefeller Chapel where I had the pleasure of seeing one of my school boy friends baptized with four other medical school students. The whole service was good and the Back Christmas music was specially fine. There were other services, some in Chinese churches, I wanted to attend but was too tired.

We did not have our Christmas dinner until Monday as so many of the people had invitations out on Sunday. I invited four Chinese boys I know—my students in Shanghai at one time—and some one else invited two Chinese girls. They were both American trained women and the boys spoke English so we all had a good time together. They were all from different provinces except two, so they couldn't talk Chinese to each other and it was a good thing they

knew English, as some of them have not been in Peking long enough to get the Pekinese. We didn't even think of an old Chinese custom which forbids men and women such freedom. The girls wore lovely Chinese garments of silk and satin, and two of the boys had on handsome Chinese gowns, while two were in very correct English suits and one brought a huge box of candy.

I think the very best gift I received was a little picture from the one who was baptized with his newly made resolutions written on it.

And so has passed my third Christmas in China. My Chinese friends at the College in Shanghai have sent me cards and letters so that I really feel like I 'belong' there. There are no regrets except that I have been able to do so little when there is so much that calls to be done.

ELIZABETH KETHLEY,

Dec. 27, 1921.

Union Language School, Peking, China.

Last week we published an interesting account of the conference between representative Northern and Southern Baptists at Columbia, Mo., written by Dr. T. W. Young, pastor of the great church at Columbia. By the way he would be a good man to bring to Mississippi. He belonged down this way, born in Tennessee, graduated at Union University, Jackson, Tenn., and at the Louisville Seminary. He has been pastor at Columbia about ten years and has done a notable work in that city of schools, the seat of the state university, with 5000 students, also of Stephens College for women and of another school maintained by the Disciples. But he belongs down this way and we believe would be glad to come.

The Delta Sunday School and B. Y. P. U. Convention will be held at Shelby, Feb. 20-21. Pastor Measells and his people promise a royal welcome to all who come. Mr. A. J. Hill of Leland is president and has arranged an admirable program. The music will be led by Rev. J. F. Measells. There will be reports from all Sunday Schools and B. Y. P. U.'s in the following associations, Riverside, Delta, Sunflower County, and Deer Creek. The names on the program guarantee a meeting of a high order. They include Messrs. Mayfield, Hewlett, Maxwell, Ousley, Brooks, McKee, Fufer, Bacon, Gunter, Brame, Price, Storer, Morgan, Trotter, Wroten, Vick, Gregory, Blalock, Franklin, Landrum, Youngberg, and Mrs. Gregory.

Pastor C. A. Fure says his church at Scooba will keep the Record in the budget as they have done for two years. He also writes: "Will you announce in the Record for the benefit of some churches that are looking for a good pastor that Bro. E. V. May one of our Mississippi boys who will finish at the Seminary at Louisville this spring, would like to come back to the old state. He has been pastor of a full time church at Clendale, Ky., and doing his work in the seminary. His wife is just as fine. She finished her work last year. They make a fine team. And some good church would do well to get them. I would not be afraid to recommend them. And if any church is looking for good consecrated man and one who can preach the gospel can write Bro. May at 636 E. Broadway, Louisville, Ky." Let's bring the boy home. There are none better.

Write to Brother N. T. Tull, Baptist Headquarters, Jackson, Miss., for an application card and begin reading the good books in the Baptist Circulating Library. It costs you nothing except the postage both ways on the books which is a trifle.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

The long list of A-1 Unions given in the last issue of the Record with these that we are adding this week gives us for the FOURTH QUARTER of last year 52 A-1 unions. This number is being added to nearly every week. This is nearly twice as many A-1 unions as we have ever reported in any one quarter. We had eighteen unions who were A-1 for all four quarters for the year. Shall we not hope for as great a growth for this year as we had in the past? WE SHALL and WE WILL. The unions reporting since the last published Honor Roll that are A-1 are:

Senior Unions—Oakland Newton Co. West Laurel.

Junior Unions—Toomsba; South Side, Meridian; Taylor; Forest.

Intermediate Unions—First Laurel; Oxford.

100 Per Cent Bible Readers—First Church Intermediates.

100 Per Cent Givers—First Grenada. Seniors; Louis Intermediates; East fork.

STUDY COURSE WEEK

Posters are being sent out this to all the B. Y. P. U.'s in the state. This is the best poster we have ever gotten out, and we feel that it is going to give us the biggest results for our Study Course Week we have ever had. Any way our Study Course Week is each year becoming more popular and BYPU's find it the best time to have their Study Course. The date this year as the Poster will show is March 12-17. Some suggestions.

- 1st. Put the poster on the wall where everybody can see it and leave it there.
- 2nd. Have the union to pledge themselves loyal to the program.
- 3rd. Decide on the book or books you will use.
- 4th. Secure your pastor or some other capable teacher for the week work.
- 5th. Meet for an hour and a half each evening during the week and really study the book.
- 6th. Have an examination on Friday evening, the teacher will grade the papers, and send the grades to the State Secretary and he will send proper awards to those making 70 and over.

Let's make it 100 per cent this year and every BYPU observe the Study Course.

TO THE DISTRICT OFFICERS

Mr. President and other officers of each district, your word sent out to each union in your district will be a powerful incentive to the unions to observe this week; seek to make your district the best.

TO THE COUNTY OFFICERS

You county officers will find that the biggest and best work you can do will be to get every union in your county to observe this Study Course Week. To help a fellow help himself is the best help you can give to anybody. Make your county 100 per cent in Study Course Week, March

12-17.

YES, It is Meridian, March 21-23—WE'LL ALL BE THERE.

CONFERENCES FOR THE STATE CONVENTION

We are planning for separate conferences this year at the state convention the same as we had last year except we want them to be if possible, better than they were last year. Mr. Lee will be with us again and will conduct the conference for seniors. Miss Morgan of Aberdeen will have charge of the Junior and Intermediate Conference. This conference will be especially for leaders and prospective Leaders of these last two mentioned organizations. The conference will be from 8:45 to 9:45 Wednesday and Thursday morning. We will have the programs ready for distribution right away and you will see that we have prepared a program that will be very helpful to us all.

MARION COUNTY TRAINING SCHOOL REACHES 11 CHURCHES

The annual BYPU Training School During the week Jan. 29-Feb. 4 for Columbia and surrounding churches was held. This is a part of the work of the Columbia Church, and every year when the work for Columbia is planned, the other churches of the county are brought into the program and workers go out from Columbia to the various churches and conduct the classes. The principals of the schools in the county cooperate heartily with the Columbia church in this plan and let the teacher come to the school and have an hour every day for the week. The pupils that want to take BYPU work that week are excused from their other study for this hour. This year during the week mentioned above, each morning Miss Jennie Watts went to Hubb where she had the pleasure of teaching the BYPU Manuel to a number of young people from several churches. There were several teachers in the school who wanted the work, but who could not be in the regular class, so Miss Jennie gave them another hour each morning. It was the privilege and pleasure of the State Secretary to go each morning to improve, where he had an hour with the young people in the school. Brother Cooper, pastor of the Columbia church, and Miss Morgan went to Foxworth each day right after the noon hour and had a class of seniors and juniors. Each afternoon at four o'clock three classes were taught in the M. I. T. S. two and a half miles from town, and then beginning at six fifteen each evening the young people of the Columbia church came together for their work. Four classes were taught there, Miss Morgan having the Juniors and Intermediates, Miss Watts having another class of Juniors, Bro Cooper having a class in stewardship and the Senior Manual was taught by the State Secretary. Well you say that was a full weeks work; yes that is what it was, and made possible by the County wide vision of the Col-

umbia church. As a result we had 243 to take the test at the close of the work on Friday, nearly all making a satisfactory grade. We recommend this plan of doing the thing up in great style to every county site church.

All unions contesting for the "OTHER WORK" banner will send in their reports as soon after March 1st as possible.

FROM SHERMAN, TEXAS

Dr. P. I. Lipsey,

Jackson, Miss.,

Dear DDr. Lipsey:

I am enclosing a check for the Baptist Record. I am glad to see that you have on a great campaign to enlarge the subscription list of the Record. We added 127 subscriptions to the Baptist Standard in our membership thought the efforts of our B. Y. P. U.'s.

My work goes forward nicely. We have had nearly a hundred additions since I came. Dr. Dodd is to be with us in a meeting beginning March 12. We are expecting this to be a great revival. All of our organizations are doing fine work. Our Sunday School enrollment is 1181. Our W. M. U. is A-1 and we have eleven BYPU's. We had a letter from Nashville saying that we were the first in the South to grade on the age basis.

With my very best wishes for you and all the work in Mississippi, I am

Sincerely yours,

T. L. HOLCOMB.

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Live fires for ePrmanent, Dignified Position—Spare or Full Time—Big Money Writing Orders—Liberal Commission.

Not just an "ordinary" selling offer—this is an OPPORTUNITY such as big, successful men are quick to see and grasp.

Take orders for beautiful memorials by simply showing handsome catalogs—no hard selling necessary—every family desires a memorial—all you do is to help them select the best—you will be welcome in every house—make \$40 a WEEK and UP in SPARE time.

Don't hesitate if you have never sold before. I send you full instructions—and the memorials practically free to get the appointment in your sell themselves. There's someone go.

A little spare time is one qualification. It might just as well be YOU—the desire to make money the other. If you have both, clip and send us TODAY, the coupon.

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Gentlemen: I have spare time and I want extra money. You say that's all I need. Please rush details without obligating me.

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COURTESY AND MODESTY

The following article recently appeared in the Christian Index, written by John D. Mell. This should be seriously considered by every college student of the South:

The Old South has long since been dead, and only a faint memory of it now remains in the minds of men. There are among us just a few old men and old women who lived in it, suffered for it, and still intensely love it. But they are fast passing on, and in a few years will all be gone, then one will be left to revere it.

The world would be infinitely better off, and life would be sweeter and happier, if some of the things in the Old South would never die. It had many high and holy customs in the daily life of its children, but its chief glory was the gentle courtesy of its men, and the sweet modesty of its women. Its men each day were gentlemen in the noblest sense, and its women each day were modest in the holiest sense. Reverence for sacred things, respect for age, polished urbanity of manners, sweetness of temper and deep, abiding, pure homage for women were the ineffable qualities of the minds and hearts of the men of those days. And the women, in the finest and holiest sense, were worthy of the men. They held in their characters, and deep in their souls the sweet modesty which is the ineffable glory of the pure woman. The brazen look, the painted face, the indecent dress, were as impossible for the women of the Old South as they are for the angels of heaven.

And they ought to be impossible among us today. Somebody ought to teach some of our young women about the finer and happier things of life they are missing. Immodesty in a woman will always attract the eyes of a man, as it always has, in all history of the world, but it never has, and never will, attract his heart. It may obtain his attention, but it will never obtain his respect. The woman who is immodest, places an impassable gulf between herself and the respect and affection of a real gentleman.

The finest and noblest quality in a true man lies dormant in his mind and heart, and can only be brought to life by a modest woman. The highest and holiest usefulness and happiness of a true woman can never be obtained in this life or in the life to come unless she succeeds in awakening this thing that lies dormant in the man.

God has linked courtesy and modesty together, just as He has linked the destiny of the man and the woman together. When modesty dies, courtesy dies also. When there are in this world no more modest women, there will be in this world no more gentlemen.

There ought to be preached in the schools and taught in the homes, a revival of the old-fashioned courtesy and modesty of the Old South. If our boys are not to be courteous any more, and our girls not to be modest any more, then most of the hope and the happiness are gone.

Over one hundred diplomas and seals have been issued to the negro colleges of Jackson and Natchez.

PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

"Mr. Gallivan's quarterly attack on prohibition enforcement in the Congressional Record is less severe than usual, but quite as wide of the mark," said Wayne E. Wheeler, general counsel of the Anti-Saloon League.

"Mr. Gallivan's glee over the increased arrests for drunkenness in Boston in 1921 will change to woe when he compares the last full year for Boston and the entire state with 1921. In 1917 the arrests for drunkenness in Boston numbered 72,897; in 1921, they were 30,409. For the state of Massachusetts in 1917 the arrests were 120,455; in 1921 they were 6,932. The total number of arrests for drunkenness for 1920 and 1921 put together are less than those for a single full license year.

"The expenditure of \$9,250,000 for the enforcement of the Eighteenth Amendment by the Prohibition Department would be a wise one if not one dollar were returned to the Federal government in fines, penalties, taxes and forfeited bonds. When we consider that practically every dollar of it is returned to the government from penalties and forfeited taxes collected from the outlawed liquor dealers, and that \$55,000,000 of prohibitive taxes have been assessed but not yet collected by the Treasury Department, no one interested in the finances of the government will be disturbed.

"No one claims that the prohibition law is completely enforced. Neither is any other criminal law fully enforced. The organized, outlawed liquor dealers, encouraged by the utterances of Mr. Gallivan and other liquor champions, make it difficult to enforce the law.

"Prohibition is prohibiting more successfully than its opponents desire. They may continue to rage and imagine vain things about it, but prohibition is here to stay and all of the wet organizations cannot galvanize into life the dead body of John Barley Corn even with Mr. Gallivan's aid."

The following paragraph from the Evansburg Daily Herald tells something:

When the saloon was outlawed, few were in better position to appraise the results than the Salvation Army workers, who had given food and shelter and the gospel message to the "down-and-outers", to the throngs of "lurching traavos from the ditches dank" attracted by the music of drum and tamborine. So the Salvation Army's report on the effect of prohibition on its work is an important aid to the full understanding of the practical results of the new order of things. Prohibition, according to a Salvation Army officer quoted in the press, has relieved the Army of its self-assumed task of salvaging the men who had wrecked their fortunes and their lives in the corner saloons. In the deserted appearance of the Army's industrial homes is seen "the

effectiveness of the prohibition amendment." Indeed, the "loss" of the drunks may necessitate the hiring of labor to do the Army's work, for many a man who was saved from the gutter could handle a saw, mend a clock or do some jobs that required technical knowledge."

President Harding views with grave misgivings the defiance of the prohibition law manifested by numerous communities.

When you find municipalities openly flouting the law an exceedingly serious question is presented to the whole country, according to the President. When the law is defied, popular government fails, and when it becomes impossible to enforce the law, one may well question how long our form of government may be expected to endure.

Whether the President had in mind particularly the action of the Chicago city council in assailing the prohibition law or the increased violation of the law in New York and other large cities does not appear. It is known, however, that the President has received a report from the treasury department on the whole situation in respect to enforcement of the Volstead act, which has been surveyed by Prohibition Commissioner Haynes in his recent inspection tour.

Two additional Federal Prohibition agents have recently been appointed for Mississippi. They are Jose P. Owen, of Pontotoc, and R. L. Finley of Mendenhall. When we get men enough the laws will be enforced, and become a terror to evil doers. We are hoping to see greater activity on the part of many county officials. Many of them are both paid and sworn to do far better than they are doing. Citizens, encourage them, and push them a little if necessary.

SUNDAY SCHOOL DEPARTMENT

Under the splendid leadership of superintendent J. E. Jolly, our Sunday School is moving right on this year. A general census has just been taken, revealing the fact that there are about 350 people here who should be in our school. These census cards were listed in books by departments, and the superintendent will have the whole list before him during the year to encourage the departments to enlist their prospective members. The pastor will use all of the census cards to aid him and others to visit the homes of all the people giving our church as their preference.

Brother Jolly's middle name is Teacher Training, and we all have to help him or leave town and stay gone. Three classes were organized in January. The Convention Normal Manual—new of course. Supt. J. E. Jolly, teacher; the Old Testament Elder R. L. Breland, teacher; and

Talks with the Training Class, pastor W. Rufus Beckett, teacher. The last class has just finished. There were ten members and all of them made fine grades, and one member, Miss Eliza Crews is ready to receive the Blue Seal. I have great

joy in sending you the report of their work.

With best wishes for you and all of our schools, I remain,

Yours sincerely,

W. RUFUS BECKETT,
Pastor.

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Seven of Robert Harkness' Latest and Best

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Return this clipping with 10c for sample copy.

ROBERT H. COLEMAN, Dallas, Texas

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"Some friends came over the other night—all music critics. They were expectant—they had heard about our new Gulbransen.

"I played Grieg's 'To Spring'. It's rather difficult, you'll admit.

"Everyone listened attentively until I finished—and then what applause!

"I—who, until a week before, had been denied the pleasure of playing—holding the interest of my musical friends! The same friends who were prejudiced against player-pianos. I was proud of my accomplishment—I was a real musician.

"And here's a little secret: I could never have done it without Gulbransen Instruction Rolls. Four simple rolls—and the right player-piano—that's all. Just like making a wish and having it come true!"

Gulbransen-Dickinson Company
Chicago, Illinois

The Gulbransen Instruction Rolls show you how to play well long before you could learn scales by hand—but remember: only on the Gulbransen can you obtain the full results of the Instruction Rolls.

The Pedal Touch (achieved through Gulbransen inventions) enables you to put individual expression into playing. See how easy it is, when you make the three tests shown above.

"New Book of Gulbransen Music" Free on Request. Check Coupon

Check here if you do not own any piano or player-piano.

Check here if you want information about having a Gulbransen player action installed in your present piano (or player-piano).

Write name and address in margin and mail this to Gulbransen-Dickinson Co., 801 N. Sawyer Avenue, Chicago.

East Mississippi Department

CHEER THIS BROTHER

In a letter from Bro. James A. Lossett, Sanford, Miss., he says, "Since you asked people to read the Bible through, I've read the Bible five times. As I am an invalid I can't do anything but read. I've been confined to my chair for 21 years. As I am shut in most of the winter, if you or any of your friends would like to cheer me I will appreciate a letter or anything you might send me."

Now, think of being confined to your chair for 21 long years. We who are going about don't know how to sympathize with this brother. Let us give him a shower of letters and cards occasionally, and a few good magazines and papers thrown in will help. Now and then a present of some kind to help him and to let him know you are really in sympathy with him will be a fine thing.

It all shut ins could thus be remembered all along how much pleasanter life would be for them. The cost to us would not be but little and the joy we get out of doing it would more than pay the bill.

Put this brother on your prayer and mailing list and send him a bit of cheer and comfort now and then as you pass along. Be sure you don't forget.

NOTES AND COMMENTS

A community Bible School is announced for Union February 21, 22 and 23. Dr. Christie, the new pastor of First Baptist Church, Meridian, will teach Bible.

Rev. W. H. Rainer of Little Rock, Miss., preached at Good Hope, Neshoba County, second Saturday and day. This church is looking for a pastor.

Four books in the Sunday School Normal Course have been taught in the church at Philadelphia since the coming of Rev. W. Rufus Beckett as pastor. The manual by Supt. J. E. Kelly, Talks with the Training Class by Pastor Beckett, Old Testament Students by R. L. Breland, and Seven Laws of Teaching by Mrs. S. E. Cole of Primary Dept. The new pastor is getting hold of the people in fine way.

In a letter from Rev. T. J. Blass, pastor at Philadelphia last year, but now of Whistler, Ala., he has the following to say relative to his new work, "My work goes fine here. We have outgrown the Sunday School room, and this week we are to meet to plan a fine addition to the church. As to give us room for our ever-increasing-crowd at preaching services, I have never had such co-operation and in this way we are getting people to church who have not been known to take any interest in church work."

Rev. W. W. Spears is preaching at Pearl Hill in Leake County and Waldo in Neshoba County. Both places are mission points and are being aided by the Board.

Rev. F. M. Breland has been called to the pastorate of Beulah Church, Winton County. This is a large country church with 200 members. All possibilities are unlimited. The pastor was pastor there for the past years but had to give up the work here to serve in other places. Come good people are there.

Rev. W. L. Grafton, who lives at Oxapater and serves country churches near by, is attending the mid-winter pastor's session of the Baptist Bible Institute at New Orleans. It is a fine thing for a preacher to do.

Rev. L. A. Moore, who is doing such fine work as pastor at Louisville, is delivering lectures at the Philadelphia Bible School this week on the subject of Financing the Kingdom. He is an expert on this line of work.

Rev. J. A. Halley of Union has one Sunday that is not taken this year. Any church in reach of Union that wants a good preacher as pastor may confer with him. Such splendid preachers should be kept busy.

R. L. BRELAND.

GABBAGE PLANTS

Early Jersey Wakefield, Charleston Wakefield, Succession, All Saints, and Drum Head, also Bermuda Onions: 500, \$1.25; 1,000, \$2.00, postpaid. 1,000 to 5,000, \$1.50, Express collect; 5,000 to 10,000, \$1.00, Express collect. Write for prices on big lots. Cash must accompany all orders. JAMES M. HENRY, Box 41, Doerun, Ga.

General Association

PREACH THE WORD

Paul was writing a letter to Timothy, a young preacher, and after telling him of some things with which he would have to contend and preach against, solemnly charged him to preach the word; urgently at all times, in season, out of season; preach but preach the word.

The God-called preacher's business is preaching. That is what God calls preachers for, and one of the best evidences that a man is called to preach is that he can preach; and then another evidence is that he preaches the word, the plain simple gospel of Christ. The message that reveals the awfulness of sin and its punishment in a never-ending hell; and the one way of escape through repentance for sin and faith in a crucified and risen Lord.

Then it is the preacher's business to urge and exhort those who repent and believe to express their faith by obedience to Christ, by confessing Him before men, and by being buried with Him in baptism; taking their places in His church and walking in newness of life.

It is often the case that preachers urge people to join the church, and then fail to emphasize the fact that all true believers prove the genuineness of their profession by living at least, a moral life.

Politics, the current events of the "Catchy Texts" things that may arouse and entertain some people

should have no place in the gospel preachers' programme.

Preach the word—the message of love—God's love for sinful men, expressed in the tragedy of Calvary. The message of salvation by grace; the message to saved ones to abound—be abundant—in the work of the Lord; being assured that the work is not in vain, and will not fail, and the end, everlasting life.

Some men claim that they cannot live decently on a small salary; and some men prove that they can live very indecently on a large salary.

When it gets to where a Christian college ball team cannot play a match game with another college team without a fuss and near fight, it is time to quit playing ball.

Some people seem to think that no matter what kind of a "drive" they happen to be interested in, all of the preachers in the country should devote at least one Sunday service to preaching on it for theme.

If our pastors of one-fourth time churches had preached one sermon each, on all things that they were requested to preach on for the last three or four years, they would have had no time in which to preach the gospel.

With only about two hours in a month to preach to his people, it is wonderful that our one-fourth time pastors have accomplished what they have. God uses the little that they can put into the work in a great way.

Many of our fourth time churches could have half time service of the pastor if they would just wake up and shake themselves up, and make the right kind of effort.

\$13.95 GOODYEAR ALL-WEATHER COAT

FREE Goodyear Mfg. Co., 952-R, Goodyear Bldg., Kansas City, Mo., is making an offer to send a handsome rainproofed, All-Weather coat to one person in each locality who will show and recommend it to his friends. If you want one, write today.

INVERNESS

We are very happily situated here at Inverness and are looking for good things in the kingdom work. Upon our arrival at the beautiful little manse, hard by the church, we found a bountiful collection of edibles and useful articles for house and kitchen. The good spirit and motive that prompted the givers is most commendable. We have charge of the work at Inverness and Isola and realize that some of the most trustworthy people in the world reside at the places named. We are very grateful in our hearts and hope to glorify God in thought, word and deed.

May God's great blessings and abundant grace in Christ help us all. MR and MRS. A. C. CLARK.

CALL BAPTIST PASTOR

ELLISVILLE, Feb. 9. —Special—The Ellisville Baptist church has called Rev. Chas. F. Austin, of DeFuniak Springs, Fla., to be pastor.

He preached here several days recently, resulting in his call to this pastorate. He will begin his work as pastor on Sunday, Feb. 19.

Sure Relief



Stonecypther's Irish Potato Bug Killer

Destroys all leaf eating insects. Cool low. Application easy. Results sure. Guaranteed. For sale by Druggists, Seedmen, and General Stores.

Reliable Frost Proof Cabbage Plants

Plants of all varieties. By parcel post prepaid and insured, 50¢ per 100. By express, charges collect, \$1.25 per 1000 and \$3.00 for 500. All as noted as you wish. Count and delivery guaranteed. Orders filled the day received. Plants raised from early State inspection. ALFRED JOUANNEY, Mount Pleasant, S. C.

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants. If you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50¢; 500 for \$1.75; 1000 for \$3.25. By express, charges collect, \$1.25 per 1000, cash with order.

William C. Geraty Co., Box 1, Yonges Island, S. C.

Banking By Mail

Uncle Sam's mail makes it just as convenient to carry your bank account with this bank as it is for you to transact any business in your nearest town. Hundreds of people from all parts of Mississippi believe that it is a good idea to carry a part of their funds in this—Mississippi's largest state bank—where every dollar deposited is guaranteed against loss under the State Guaranty Law. 4% Interest for Your Surplus Funds or Savings.

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"Travel Free From Worry"
WRITE TO-DAY FOR 1922 ITINERARIES
THE WICKER TOURS
1108 Mutual Building, Richmond, Va.

THE CHURCHLESS AND JAILLESS TOWN OF WALCOTT COUNTY, WALCOTT, IOWA.

By Frank Houser

The old adage, "Allie will travel round the world while truth is getting its boots on," seems to be fully verified in the case of the above named town.

During the past three weeks I have received forty or more letters from pastor and laymen relative to the above named town which is only twelve miles from this city of churches and schools, and the inquiry is pretty generally: "Can it be possible that there is a town in civilized America where it is true that there is not a church or any semblance of religious teaching or practice, and where there are no jails and where the people are all of the most highly cultured, educated and refined stamp?"

Another inquiry is: "How did this town so suddenly come into prominence and so fully attract the attention of the country?" I will answer the last inquiry first. The town has a mayor, a John Streen, who is an egotistical bombast, and obsessed with his own greatness because he is mayor of a town of 381 people and the only two words he sees are his own name and the word mayor. The other question is answered in the affirmative. Yes, we have a town in this county only a few miles from here that is churchless and jailless and the greater number of its inhabitants have no conception of anything religious, and so far as a thought of their own immortality or a future life is concerned might just as well be cattle or sheep or dogs.

The town has suddenly come into prominence because several months ago, a young girl, who spent some weeks visiting friends and relatives in another town returned home with the new found experience of having attended Sunday School while she was absent, and she was anxious to have such a school in the town of Walcott. When the matter was broached to a number of others and to a Mrs. Parish, then a resident of Walcott, but now of Davenport, she immediately became sponsor for it and began to plan for the organization of a non-denominational school and her agitation bore fruit and the school was started.

The mayor objected to it but lost his ground, and despite his protest it has become a strong, virile organization of three months growth. The mayor, however, to vent his spleen and show his supported authority, declared that if a church was attempted, he would see to it that the whole thing was closed. This in some way got into the Davenport Press and attracted the eye of the shrewd reporters in our great dailies and they sent representatives to the town to interview the mayor, with the result of getting from him a false impression of the people and the town generally.

He welcomed a representative of the Associated Press and reporters from several of our great dailies, and the statements he made to them have brought down on his head the censure and ridicule of almost every decent citizen of the little village. Hundreds of letters have come

to citizens of the town and the blush of shame upon the faces of the best townsmen. In company with one of my deacons, Edgar Stapp, I spent one day and part of the evening in the town interviewing the business men and the laity and was surprised at the general tone of condemnation of the mayor for his unwarranted statements. I spent another day there with one of the officers of my brotherhood, Mrs. W. O. Thomassen, and I gleaned the following facts concerning the place which I believe should be given liberty to use this information as you deem best:

The town of Walcott is perhaps one of the wealthiest in the State, and its inhabitants are quiet, thrifty, honest and law-abiding. The homes are all neatly kept, and are up to date as much as possible in a town of 385 population.

The one school building is sadly in need of repair and paint and is perhaps the only building in the town that is in need of repair or a new building. A few of the old store buildings are dilapidated but generally all are good buildings. The people are nearly all German or first children of German parents born in this country. Originally the stock came from Holstein and from the Rheinland districts. It was the boast of the mayor that the earlier settlers came to this country to escape the religious bigotry and intolerance of the Danish-German rulers (but if the truth were really known, and we picked up some fragments of it while on our trip,) there were political reasons that drove them out of Germany at that time (much as we were forced to deport Haywood and Emma Goldman,) and perhaps for as good reasons. But to return to the present day Walcott. The town has not grown in twenty years. In fact, its population is not as large now as at the last census, and instead of its having 700 as the mayor in his boasting misrepresentation said, it is less than 400. The town has no jail and really needs none, as the ordinary breaking of law such as minor offenses for which one would be apprehended in a city of integrity, are not even noticed in Walcott. As a proof of this, the mayor boasts that with his \$8,000 Packard car he drove over 450 miles in ten hours through all the towns and cities from Kansas City to Walcott demonstrating his willingness to break all and any speed laws the state legislators and city councils might make.

The general tone of the town is materialistic and of a very low grade of vision. The town went over the top in the Liberty Loan drives but only because it was forced to do so. The speakers' bureau which sent out speakers from the city of Davenport were the most disheartened crowd after going to Walcott (then known as Little tire county put together).

When the Service Flag was first dedicated it had nineteen names or stars on it, all of course represented by the draft and when the meeting was held in the town hall, only three women and not a man was present as relatives to the nineteen boys who had been called to the colors. The man who was most responsible for the put-

ting over the Liberty drives was not the mayor, but a Mr. Charles Emmer, cashier in one of the banks there for thirty-four years, but who now resides in this city and whose family attend the Episcopal Sunday School and church. He was known as the Kaiser of Little Berlin and so called by the men who were forced to come across with the Liberty Loans, and it is needless to say that when the war was over he found living in Davenport much more to his advantage and liking. The general statement in this city and county is that Walcott was the most pro-German community in all the state during the war even up to its close. The town is sixty five years old and has no church. It did have a Lutheran church which survived six months not because any one in the town forbid it but simply because no one attended. The preacher was a returned missionary from Africa and did not have a message for the people whom he sought to serve. The mayor spoke of becoming rich from hard work every day, Sunday and all. The statement is as fallacious as the many others he made to the reporter. He made his money, at least fifty thousand dollars, in potato deals which he was shrewd enough to put over during the war period. His house is not on the tax list as a thirty thousand dollar investment nor even a twelve thousand dollar one. He could not get ten decent men in the town to stand with him in an effort to prevent a Sunday School or church organization doing whatever was needful for the good of the community. No farmer retiring from life ever moves to Walcott, even though he traded there all the days of his farming prosperity. He moves to either Blue Grass, Maysville, or, preferably, to Davenport. No one ever moves back to the town after once having moved away. Yes, I believe there was one man in forty years who had moved away and was gone a year somewhere in the Northwest who met with financial reverses and moved back. The young people remain only long enough to find an opportunity elsewhere and they go, never to return except for an occasional visit. No one has been graduated from a college from the town in over twenty years, and perhaps not in a longer period, at least I have not been able to locate such a case. A few have gone to the academic or normal schools at Cedar Falls, but none to college, and only occasionally does a student come to the high school in this city from Walcott. Many of the people, especially the younger generation when going to towns and cities where there are churches, unite with them and express great delight with the few opportunity and faith given them. The town supported three chautauquas, but now you couldn't give them the best course a ten-day chautauqua could present because of the two moving spirits in that line of work and uplift told your writer, there was absolutely no interest created or appetite for such a line of wholesome entertainment. "You see," the banker said, "we have no churches here to create a sentiment for the better things of education and entertainment, and without them the largest outlook we have on life in its

entertainment program is a pack of cards or a dance." And we found that was the only amusement or diversion for the inhabitants. The pool rooms and dance halls and cheap theatre were well filled all the time during the two days of our stay, with men and women who reminded one of sheep or cattle who were well fed and well housed and who were content with their lot and their environment.

A number of the more intelligent citizens in business told us they were mortified at the untrue misrepresentations made by the mayor and that they had received hundreds of letters inquiring if the town was as devoid of intellectual and moral conception as the press had represented. The people are well enough read in things that make money, develop hogs, raise crops and incidentally families, but as to having any vision for the general uplift of the world (except possibly it be Germany), they have eyes but see not and ears but hear not. The future, however, has the Star of Bethlehem arising with a new light to the growing generation, and the children in the Sunday School ask for such songs as "At the Cross," "Onward Christian Soldiers," and "Jesus Lover of My Soul," and I believe a new day is dawning upon the town, and its future will be a God-leading future.

SOME COMMENTS CONTRIBUTED BY W. H. PATTON

After a most severe and prolonged struggle a great victory for Prohibition has been secured by the Anti-Beer Medicinal Bill in the Senate by 56 to 22. This was promptly signed by President Harding. The new law will greatly facilitate a strict enforcement of prohibition.

Whenever the laws are changed so as to make the sentence of all convictions for illicit making and selling of distilled liquors to read a heavy fine and so many months in prison or reads instead of or so long in prison the problem has been to great extent solved for law enforcement. The defeat of Judge Haskell, anti-prohibition candidate for mayor of New York at the recent Republican primaries was complete. The platform contained but one plank. "Annul the eighteenth (prohibition) amendment and put an enforcement." Down with Prohibition appear to have no effect even in New York.

CABBAGE AND ONION PLANTS

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charles ton Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 300, \$1; 500, \$1.25; 1000, \$2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 500, \$1; 1000, \$1.75; 5000, \$7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed.

Union Plant Co., Texarkana, Ark.

BACK TO THE BIBLE

To Darwin's theories Dr. Alfred T. Scholefield, lecturing at the Institute of Hygiene, attributed the spirit which brought about the late war. The German had absorbed the doctrine that might, devoid of all spiritual control, was right, and they had acted on this. It was this bestial law—the affirmation that you must tread under foot the pale Galilean—that had brought about so much misery. Haeckel's monism, with no such thing as higher Nature, said the speaker—that the body was the only part of man—was in the last analysis bestial. Huxley, to the dismay of his friends, and to the glory of his manhood, and his undying memory, had renounced this pernicious doctrine.

Now Dr. Scholefield is one of the most eminent of the Harley-street nerve specialists, and it is this fact perhaps that makes his plea for higher standards of morality important. "Back to the Bible," was really the keynote of his address. He had recently attended a meeting at the house of the Duchess of Marlborough, he said. On the platform were a galaxy of notable divines of every sect. This august assembly were discussing measures for elevating the standard of living in the East End. In the midst of the discussion an unknown man came up from the audience, and, facing the lions on the platform, he rapped out: "You will never cleanse Waterloo-road except by one thing. It is you gentlemen who have banished the Bible from the schools, and until you get it back again it is mere waste of time to talk." It was a bomb-shell for those divines, and no one had a word to say.

WOMEN'S DRESS

The life of the nation depended upon the purity of its women, continued Dr. Scholefield. Women generally were still modest, and the English woman was not in any sense of the word becoming immodest. Women's emancipation—the latch-key, the flat, and, above all, the death of the chaperone, had not been followed by the terrible consequences which had been prophesied. There was no doubt that a very large number of young women living alone in flats, with their latch-key and their bicycle, led perfectly spotless lives. He was afraid, however, that a certain section of women had contributed to the lowering of the standard of morality by suggestiveness in their dress. To the ultra pure all things were impure, and there were hyper-critics who found the disgusting reflex of their own thoughts in everything they saw, but in saying that women's clothes were indecent he simply stated the bare truth. All the deterrents against immorality were weakened and this was largely due to people who posed as teachers. The country has only recently been saved from a party of people who thought only of physical hygiene. It was an attempt to exalt eugenics—physical hygiene—above spiritual and mental hygiene.

THE REAL CAUSE OF IMMORALITY.

There was a general air of license during the late war, and people had not returned to perfect sanity. But they would do so in time. Then again, they must remember there had been thousands of men let loose on the coun-

try embued with the license of the Continent, and many young men and girls were boldly and openly proclaiming that they were animals, which was untrue. The real cause of the lowering of the moral standard was the loss of the Bible in our schools, owing to the warring of the sects, the discrediting of the Word of God, the absence of religion from home life, and the loss of parental control, which went with it. What was the remedy at their disposal? How could the moral standard be preserved? The mere lengthening of women's dresses or the thickening of the materials they wore would not suffice. A nation could only live with an ideal before it. They must therefore restore that ideal to the children by teaching them the fear of God and the truths of religion. Instead of spending so much time in giving sex knowledge to the young, it would be better to teach them the sacredness of their bodies and the principles of religion.

Then follows the promise, "But little ones, which ye said should be a prey, them will I bring in, and they shall possess the land which ye have despised."

Now to those wandering in the wilderness; while in Sunday School where we learned the Golden Rule, did we not also learn something like this? "Therefore, if God so clothe the grass of the field, which is to-day, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Seek ye first the kingdom of God and his Righteousness, and all these things shall be added unto you."

Has not the protecting power of God been as manifest towards us as it was to the children of Israel? Did we keep the Golden Rule while under the parental roof where we were sheltered from all responsibility and fed on unsought manna; then when we stepped out into the world to claim our possessions therein, let the first business Giant we saw scare us so badly that we felt like a grasshopper, and hopping away, cried out, "The Golden Rule will work in home and Sunday School but my wife and children will starve if I should try to live up to it in the business world. I will just get me another rule to work by; one that is more commonly used, 'Do the other fellow just as he does you, or before he has a chance to do you.'"

Naturally the adoption of another rule leaves us in the wilderness, with only business trials and troubles, which we cannot solve, for, having left God out, we have no part in the blessed promise—we learned with the rule.

But we maintain our point by claiming the LITTLE ONES under twenty for the fulfillment of promise. Someone has said "The better we train our children, the faster we build the kingdom." A realization of this fact has caused every progressive church in all denominations to lay special stress upon the training services of the church. As a Christian body we well may say, Let blessings rest upon the memory of John Raikes, who seeing the need of the children, gathered them into a Sunday School which through the years grown and developed into our present great S. S. system. John Raikes saw Giants too, but, like David, he slew them with a sling of determina-

tion, backed by the sword of God; thereby, making possible a School wherein the Bible may be taught as a text-book and explained by godly men and women in such a manner as to prepare the hearts of the young for the spiritual application when made in class, or from the pulpit.

To try to run a church without a Sunday School would be like trying to farm without a plow. Some think that the Sunday School is the only organization that we need in the church. This is as absurd as saying that we only need one branch of study taught in our day schools. Each denomination has many institutions and different mission fields under their direct supervision.

So the Baptists within the Sunbeam bands, just as other denominations do in their similar organizations, begin teaching their little folks by specially arranged programs, about these mission fields; our missionaries, and the customs of the people in these different countries; also we teach them the common brotherhood to all nations. As children thus taught going into the Sunday School, which is more general in its teachings, being evangelical in purposes, it is much easier to reach the hearts of these, for they have a broader view; and when they learn in Sunday School to repeat the great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." The child gets a mind picture of the task that is before the individual, for he sees in his mind all of those people of whom he has been taught—His horizon is broader; his world larger. If he develops into a non-missionary there was something wrong with his mental make-up.

Many have accepted Christ and come into the church by the time they graduate from the Sunbeams. So what would the church have to offer, but for the Jr. BYPU, which takes them and continues the same line of work that they had in Sunbeam, only on a larger scale to suit the spiritual development of the individual. And, too, as Christians, they are taught to take the lead and put into actual practice the things which they have heretofore been taught. 2 Tim. 2:15 "Study to show thyself approved unto God, a workman that needeth not be ashamed rightly dividing the word of truth." This command we feel can best be obeyed in the Jr. BYPU. Our crying need of the day is for men and women, who can rightly divide the word of Truth.

When an individual has had the seed of Truth planted in the heart, and a new life has sprung into being, there must be some place for these individuals to grow. They must have practice in actual service so as to take the places of older ones now in service. Hence the necessity of Christian Endeavor, Epworth League, and BYPU work.

The Japanese Fern Ball is an apt illustration of the Christian at work; or, not at work. One of these balls will live on for years if you throw it up on the closet shelf, or in any dry place, but it will be so ugly you could

not give it to any one, unless they had seen one in water growing. But if you place the ugly little thing in water and give it sunlight it grows rapidly and becomes a beautiful, much admired plant. This is the reason that we have so many Japanese Fern Christians on the shelf today. They were not placed in a BYPU bowl and fed on brotherly love and watered with the milk of human kindness, or else many of them would have developed into beautiful growing Christians.

Well, we are glad these days are passed. Let's trade them to the Japanese Sandman.

He will take every sorrow

Of the day that is through.

And give us tomorrow

Just to start life anew.

Old Second-hand man, brother to

Father Time,

Pray tell us of our discarded days!

Didst thou find them more shabby and soiled,

Than our yesterdays of a century

ago?

And what doest thou with these discarded days,

For which thou givest us unblemished new ones?

With a smile of sadness he replies, "Into a fabric of memory they are woven; sometimes 'tis silken and lovely, again, it is ugly and coarse; as to the difference of our yesterdays and now, and the yesterdays of the century past little there be if any I see."

There will always be wasters, cheats and inventors. The wasters drift through the passive hours to the end of a passive day; the cheats joy-ride with selfishness, stopping only to trade their mud-spattered day for the dawn of a new; the inventors watch each minute that no opportunity be lost. To lend a good deed that will on tomorrow pay interest to man-kind.

And what doest thou, kind old trader of smiles, think of us that he encounters, do you think of yourselves? Of the three hundred and sixty five days which into the loom of memory you have tossed. Be you pleased with the fabric they have made? Art thou proud, or art thou ashamed?

As out new days are passed to us let us remember that into the loom of memory they must go; so work with that in view.

The Organized Bible Class Conference at Mobile led us to mountain tops and one speaker after another lifted the veil of littleness, indifference and worldly things and gave us a new vision of the needs of the world, the tremendous concern of our Lord for the unsaved and our task as Christians.

This meeting individualized responsibility and made each one present feel that a great part of the task of winning the world to Christ was rolled on him. I believe this conference will do more to quicken the adult and raise the value of the soul in his estimation than any general meeting ever held in this Southland of ours.

Winona was the first to send in the A 1 report. Philadelphia and Poplarville have also been registered as A 1. Who will be next?

INDIAN GIRLS GIVE TO BAPTIST ACADEMY

Bessie War Bonnet, Hanna Dog Eagle, Helen Bollack, Eunice Shoots Walking, Patties Uses Arrow, Helen Blue Eyes, Ruck Brings Horses, Roselyn White Bull. These are not the names of a lot of imaginary characters but of real, live Indian girls in the government school at Santee, Nebraska, who recently sent a Christmas offering to Smoky Mountain Academy, a Baptist mountain mission school at Sevierville, Tenn., for the equipment of a room in the dormitory. For many years Baptists have sent money and missionaries to the Indians but this is one of the first instances of the Indians reciprocating the favor by aiding a Baptist institution with which they were not themselves identified.

It came about in this way. The academy was greatly in need of additional funds, (and as these were not available from the regular resources of the institution, Principal Roach wrote to several of his personal friends and asked them if they could not come to his assistance. Among the friends was one located in Nebraska who felt that these Indian girls would welcome an opportunity to reciprocate various favors of their pale face friends. The girls responded immediately to the suggestion and at their holiday entertainment made a mountain of popcorn, placed on it polly leaves sent them from Alabama and Kentucky, along with a couple of Christmas candles; and as the room was darkened, each girl passed by the mountain and placed at the foot of it an envelope containing her gift and bearing the words "My birthday gift to my dear Lord." The room which they have thus succeeded in equipping will be provided with Indian relics in honor of these red-skinned donors.—Baptist Clip-Sheet.

LIVINGSTON, TEXAS.

Although we have been on the field only ten months, last Sunday Feb. 4th marked the beginning of our second year as pastor and people, as I preached here two months before finishing at the Seminary.

This past year has in some ways been one of the greatest years of my ministry.

We have received into our membership twenty-three. There being 46 of these for baptism.

We had a good revival last June with Brother W. E. Farr doing the preaching. There were thirty-six added to our church during the meeting. The others have been added all along through the year, for which we are glad.

Our financial reports show that we raised more than ten thousand dollars last year, and that our church paid up to present on our Campaign pledges.

We have the Baptist Standard to nearly every home in our church, and the Baptist Record comes into our homes as well as the Standard. Mrs. Cole taught a class in the W. M. U. Manual of Methods and has delivered twenty-nine certificates to those who took the course.

In addition to our local church work the members here co-operated in four meetings out from Living-

ston, in which the pastor did the preaching with the result of one hundred and eighty-six additions to the four churches. There being 137 of these for baptism.

We would give the Lord the glory for all He has done for us.

An ex-Mississippian,
L. S. COLE.

COWART CHURCH, TALLAHATCHIE COUNTY

We have been much interested in the reports of the various churches and Sunday Schools of the state as we read them from week to week in the Record. We also feel proud of the achievements of our good people at Cowart. December the first we had almost no Sunday School and no preaching at all. The month of January shows an enrollment of sixty in all with an average attendance of thirty four, and three-fifths for the month.

Some of these folks come six miles and bad weather all of the time with much high water and plenty of mud as of course had its effect.

We have preaching every Sunday, and usually all of the Sunday School stays. We have a live working W. M. U. under the very efficient leadership of Mrs. Lura Henson. A sunbeam band of eighteen, Mrs. Estes Henson making a fine leader.

Our prayer meeting and teacher's meeting combined is increasing in attendance at each service, with a good interest.

Our greatest need is a house of worship but it seems out of the question at present.

We need the prayers of the church that out little work may continue to prosper, and that there may be a great ingathering of he lost.

F. L. LITCHFIELD.

GROWING IMPORTANCE OF ADVERTISING RECOGNIZED

The value of advertising and the importance of providing practically trained men and women to handle all classes of advertising is being recognized by the schools and colleges. This fact is instanced by the Wheeler Business College, of Birmingham, Ala., which has recently initiated a Department of Practical Advertising. This department is under the direction of expert advertising men who are intrusted with the advertising and publicity of some of the most important corporations and business houses in the South.

To take care of its advertising department and other growing demands, the Wheeler College has recently doubled its floor space and has become a real business university, ranking as one of the largest business schools of the South. Students were quick to grasp the possibilities of the advertising course and there is a large and growing class.

COMMENDATION

I wish to call the attention of the Baptists of Mississippi to Brother W. L. Spinks who is spending the special term in our mid-winter school in New Orleans. He has recently come to us from the Methodist and is a bright and snappy preacher. He has been very successful in holding evangelistic meetings, especially in

mill towns. He is now open to engagements, and I hope the brethren may, as far as possible, use him. He is a member of the First Baptist Church at Brookhaven, Mississippi. A letter addressed to him there or in care of the Baptist Bible Institute will reach him.

Yours fraternally,
JOHN G. CHRISTIAN.

I have great joy in commending Rev. Melvin W. Crump to any church in Mississippi in need of a pastor. I baptized him in my first pastorate at Lawrenceburg, Tennessee. He is a graduate of Union University, Jackson, Tennessee, and has just finished his Seminary course. He was married last November to a fine young woman in Pennsylvania who is a fine worker with children and young people. He came from a fine family and I believe he will make good. His address is Lawrenceburg, Tenn.

We are looking forward with joy to your coming next week to help us in our Bible School.

Yours sincerely,
W. RUFUS BECKETT.

He had been fishing but with bad fishmonger's shop and said to the dealer: "Just stand over there and throw me five of the biggest of those trout."

"Throw 'em? What for?" asked the dealer in amazement.

"I want to tell the family I caught 'em. I may be a poor fisherman, but I'm no liar." —Presbyterian Banner.

One hot July afternoon, a tired and very dusty little colored lad chanced to be passing a reservoir quite a distance from home. The water looked so cool and inviting that Sambo could not resist, and a few moments later found him splashing around to his heart's content.

The keeper, upon discovering him, rushed up and called out: "Hey, there! Come out of that! Don't you know that people in town have to drink that water?"

Sambo dived under again, came up, and innocently replied: "Oh, dat's all right, seh, I ain't usin' no soap!"

Southern Farm Prosperity Absolutely Dependent on Cutting "Cash Crop" Production Cost Through Food-Making and Saving

Atlanta, Ga.—(Special).—The cotton farmer got his "bumps" again in 1921 between boll weevil, unfavorable seasons, food and grain buying on credit, combined with a price on cotton insufficient to "pay him out". Same old story, the same thing that has happened three or four times in the last dozen years," said H. G. Hastings, President of the Georgia Association, an organization for state-wide development.

"We might just as well face the fact that with the world wide financial and political mix-up in Europe following the world war, there is no possible chance for using normal quantities of cotton at profitable prices to us if we continue to grow cotton on the high cost basis that we have been doing."

"Cotton is the one best money crop for the South, and probably always

will be, the time of war prices is over and the problem from now on is lower cost of production and at the same time afford the cotton grower a fair profit.

"Cost of making cotton is primarily the cost of food, grain and forage for the farmer, his family, his laborers or tenants, and his work stock. Cutting food, grain and forage costs by home production will reduce cotton costs from one-third to one-half. "Plant for an abundance of food, grain and forage, thus cutting down ore bills, and the lower prices for cotton will not hurt so much. We cannot, with European countries so thoroughly disorganized, reasonably expect high prices for cotton for several years and we must make cotton at lower cost, or else quit cotton growing."

"Most of us cannot quit cotton, hence the absolute necessity of food, grain and forage planting in 1922—the making on home acres of every pound of food and grain needed to see us through."

"In this food production program, make the home vegetable garden seriously. Give the home garden a square deal, and it will surprise you in the amount of healthful food produced. It takes the least ground, can be planted the earliest, brings quick returns and if kept replanted and worked will stay by you all the season through."

SALESMEN WANTED

Must be high-class, recommended by rated business men. To experienced salesmen we pay salary; to commission workers we make weekly advance on orders; to "dealers" we loan money for actual expenses. Our line is high-grade. Traveling season begins in spring, with deliveries in fall, giving eight or nine months steady work and a good income to hustlers. Write today giving full information. Howard-Hickory Nursery, Hickory, N. C.

CANCERS CURED AT THE KELLAM HOSPITAL

The Kellam Hospital cures Cancers, Tumors, Ulcers, XRay Burns and Chronic Sores without the use of the knife, XRay, Radium, Acids or Serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.
1617 West Main St. Richmond, Va.

**FULL CLOTH BOUND
SONG BOOK
Tabernacle Praises No. 1
\$25.00 PER HUNDRED
TABERNACLE PUBLISHING CO.
1125 29 South La Salle St. Chicago, Ill.**

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists. 10c, 30c, 60 cents. In 7-11 upon getting **Capudine**

A CALL TO SERVICE

Submitted by W. L. Mitchell

(Tune, Send the Light)

There's a call comes ringing in our
Baptist news,

For our B. Y. P. U.'s.

Here are souls to rescue, will you
heed the call?

Sunday School one and all.

Chorus

He are coming in his power and
might,

With our sword and armour bright,
With His banner waving in the air,
We will march and do and dare.

Verse 2

The old town is waiting for the
Sunday Schools,

Will you come, large or small.

Read the Baptist Record, there's
news and rules,

Our plans will not fail.

Verse 3

We are looking for the town and
country schools,

Come and stay every day.

And the B. Y. P. U.'s with a spirit
sweet,

Lay your trophies at his feet.

Verse 4

Come, oh come each school and fall
in line today,

We will sing happy day.

We are looking for the unions thous-
ands strong,

We will be a happy throng.

God's voice is in each whisp'ring
wind,

His finger prints touch all I see,
His footsteps mark the way I pass,

His arms of love encircle me.

How could I keep my heart serene
How could I tread the rough long
road

Did I not know that He was near
to ease the burden of my load?

How could I face each newborn day
Whose end is shadowed from by
sight,

Did I not know that He was there
To give me wisdom, strength and
light?

How could I meet the long dark
hours,

Now knowing what the morn
would send,

Did He not with me vigils keep,
And loving council to me lend?

How could I smile with aching heart.
How could I stay the falling tear.

Did I not know that He was there
To soothe and quiet every fear?

I feel His presence, tho' unseen,
At morn, at noon, at even-tide,

For where so'er my duty calls,
I know that God will there abide.

No fame, no fortune, honors none,
Would I exchange for hours so
blest

I know I'm shelter'd neath His wings
And there I find unending rest.

IDA MAY SPENCER.

We hope some more of our super-
intendents will feel about Teacher
Training as Bro. J. E. Jolly of Phila-
delphia. He wants trained teachers
and is seeing that they get the train-
ing.

A WORD FROM THE FIRST BAP- TIST CHURCH AT AMORY, MISS.

I have been pastor here four
years. I came here from Union Ave.
Baptist Church, Memphis, four years

ago the first of March. We found the
church with the walls of the meet-
ing house up and the roof on. We
have completed our house which was
done about six months after we
came, that is it was finished to the

extent that we moved into it.

We have had over 100 additions
to the church in four years and have
raised and paid out for all purposes
\$30,000.00.

There has not been the least bit of
friction anywhere or unkind feeling
toward anyone to mar our labors and
co-operations. This is indeed a pleas-
ant field. When we finish paying out
the indebtedness on our house we

will be able to do larger things for
our cause on the outside. However,
we oversubscribed our quota to the
75 Million. We paid \$2750.00 last
year on the 75 Million. I hope we can
come up with our quota this year.

However, things look a little gloomy
just now. As I hear some talk most
every day about taxes being high.

Love to the brotherhood,

W. R. FARROW, Pastor.

Win \$5,000

**Big
Picture
FREE
On
Request!**



Bank-Guarantee

State Bank of Philadelphia
PHILADELPHIA, PA.

TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited
\$10,000.00 with this bank as a
guarantee that he will pay all the
prizes awarded by the judges to
the winners of this puzzle con-
test. This bank guarantees Mr.
Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA

J. A. Mousson
Cashier.

How many objects beginning with "P" can you find in this picture?

Open to Everybody

Come on. Join in the big puzzle
game. Your chance to win
\$5,000 or one of the 14 other
big cash prizes. Easy and lots
of fun. All you have to do is
write down the names of the
objects beginning with "P" on
this picture and send your list in to
us. If your list is largest and nearest
correct, the judges will award you
first prize; if your list is second
largest and nearest correct, you will
win second prize, etc.

Get a pencil and paper. Start right now. Find all the
objects in the picture beginning with the letter "P",
such as "pistol", "picture", etc. See how easy it is.
Nothing is hidden. You don't have to turn the picture
upside down. Every object is in plain sight. You can
find them all. Start right away.

Costs Nothing to Try

All you have to do is send in your list of "P" words. If
the judges decide that your list is largest and nearest
correct, you will win First Prize of \$400 even if you don't
send in an order for "More Eggs". But if you order \$1
worth of "More Eggs" and you also win First Prize, you
will get \$300. If you order \$2 worth of "More Eggs" and
if your list of words wins First Prize, you will get \$600.
And if you order \$5 worth of "More Eggs" and your list
is awarded First Prize, you will win \$2,000—but if you
order \$10 worth of "More Eggs" and your list is
awarded First Prize, you win \$5,000.

Win All You Can You don't have to send in
an order for "More Eggs" in
order to enter this contest. You can win \$40 as First
Prize even if you have sent in no order. But if you
ordered \$10.00 worth of "More Eggs", the same list
would win \$5,000.00 for you. A difference of \$490.00.
Which prize do you want?

Get Busy NOW

Today! Get your list in early. Send your order
for MORE EGGS at the same time. Qualify for
the biggest prize—for the \$5,000.

E. J. Reefer, Dept. 13
9th & Spruce Sts., Philadelphia, Pa.

Special Offer on "More Eggs" During This Puzzle Contest

2 One Dollar Pkgs. for \$1.00
5 One Dollar Pkgs. for \$2.00
20 One Dollar Pkgs. for \$5.00
50 One Dollar Pkgs. for \$10.00
No goods bought during this puzzle
contest are subject to exchange,
refund, or approval.

Additional Pictures Sent Free on Request

Copyright, 1922, by E. J. Reefer

THE PRIZES

Winning Answers Will Receive Prizes as Follows:

	If No "More Eggs" is ordered	If \$1 worth of "More Eggs" is ordered	If \$2 worth of "More Eggs" is ordered	If \$5 worth of "More Eggs" is ordered	If \$10 worth of "More Eggs" is ordered
1st Prize	\$40	\$300	\$600	\$2,000	\$5,000
2nd Prize	20	150	300	1,000	2,500
3rd Prize	10	75	150	500	1,250
4th Prize	10	50	100	250	625
5th Prize	10	30	60	150	375
6th Prize	6	20	40	100	250
7th Prize	6	15	30	80	200
8th Prize	6	10	20	60	150
9th Prize	4	10	20	40	100
10th to 15th	4	10	20	40	100

Observe These Rules:

- The contest is open to every man, woman, girl or boy living in America, except employees or relatives of employees of E. J. Reefer. There is no entrance fee of any kind.
- You must use only one side of paper. You must number your list of names in regular order—1, 2, 3, etc. Your full name and address must be written on each page in the upper right hand corner. Use a separate sheet for anything you may wish to write outside of your list of names and your name and address.
- English words only will be accepted as they appear in the English dictionary. Obsolete words will not be counted. Both the singular and plural of a word will not count; either one of them may be used.
- Compounds or words which are made up of two or more complete English words cannot be used.
- The same spelling of a word will be counted only once even though it is used for different articles or objects, or parts of them. Each article or object can be given only under one name.
- Two or more people may co-operate in answering the puzzle. However, only one prize will be given to any one household. No prize will be awarded to more than one of any combination outside of the family where a number-two or more—have worked together.
- If a contestant sends more than one list under the same name, an assumed name, or a pre-married name then all lists of such contestant will be disqualified. If more than one list is sent by any group or by any members of the same group who have co-operated in the preparation of such lists, then all lists of such contestants will be disqualified.
- All answers must be received through the mail by E. J. Reefer, 9th and Spruce Streets, Philadelphia, Pa., and must be post-marked by Post Office closing time, March 11, 1922.
- The first prize will be awarded for the answer containing the largest and most nearly correct list of the names of visible objects and articles beginning with the letter "P" shown in the picture. No other consideration, such as prettiness, style or handwriting, will have any bearing in making the decision.
- The full amount of any of the prizes will be awarded to each contestant in the event of a tie.
- The decision will be made by three judges entirely independent of and having no connection with E. J. Reefer. They will judge the answers submitted and award the prizes at the end of the contest. Participation in the contest carries with it the acceptance of the decision of the judges as final and conclusive.
- All answers will receive full consideration whether or not "More Eggs" is purchased. At the close of the contest, when all lists have been graded, the names of the prize winners will be announced and the list of words will be sent upon request to any participant who sends us a stamped, addressed envelope.

Baptist Record Win One Band

EVERY ONE WIN ONE

EVERY SUBSCRIBER

WIN A SUBSCRIBER

WHAT THIS CAMPAIGN MEANS: - -

1. You are a subscriber. You are one of 12,000 who take the Baptist Record. You know its value. You are asked to win one new subscriber—**anybody, anywhere, anyhow.**
2. There is **somebody, somewhere**, who will take the Baptist Record **now**, if you will ask him, urge him, win him.

Will you do it?

Will you do it now?

Fill out the blank below, enclose check or money order for \$2.00, sign your name and address, and return to the Baptist Record, Jackson, Miss.

We publish the names and addresses of all those who respond to this request.

Name of New Subscriber _____

Address _____

Sent by _____

Address _____

Write names and Addresses plainly.

CONDEMNATION AND PROMISE

In the Wilderness, or Out of the Wilderness.—Mrs. Mary Elizabeth

Etheridge, President.

To P. M. County S. S. and BYPU Convention, Carthage, Tex.

In the words of R. H. Edmonds, Editor of Manufacturers Record, Baltimore, Md., let us feel that "God's call today is the righteous uplift the Banner of the Cross and carry it forward with quickened energy and with that zeal with which our soldiers offered up their lives in the battlefields of France to save this country from the horrors which France, Belgium and Italy endured."

It is not merely the chanting of hymns here, nor in the world to come but in the recognition and full application of poor and rich, learned and unlearned, that each man is his brother's keeper, that we may bring this country and the world back to safety.

A nation-wide acceptance of this, the only true religion in action, would bring business peace and world peace where now only turmoil reigns. Man would cease to seek to gain their aims by lawless acts of immorality, but would in spirit and deed follow the Divine Command, "All Things, whatsoever ye would that men do to you, do ye even so to them."

You ask "What has the golden Rule to do with the BYPU work?" We answer, "There is no better place to be found in which to teach individuals the spirit and power of working under the Golden Rule." There it is not taught as a memory verse only, but is backed by the true spirit of service. Our motto is "We

study that we may serve."

You say, "We learned that in the Sunday School long ago." You learned the words, but did you get the spirit? I dare say you did not, for if all had lived up to that rule, the mind of Mother Necessity would never have conceived of an Epworth League, Christian Endeavor, B. Y. P. U. and the many other secular Orders, in which the few Calebs and Joshuas are trying to instill the Golden Rule of common brotherhood, and thereby save the young from the wilderness in which many of our elders are now wandering.

Yes, the children of Israel while journeying to the promised land, learned from actual experience that God could and would protect them from their enemies by super-natural power; and that he fed them on manna from heaven; until tired of this they again complained, so that he sent them quail to eat with their bread.

After this, how strange they could not live up to a full faith in God's promises. "I will send my fear before thee, and destroy all the people to whom thou shalt come, and I will make all thine enemies to turn their backs unto thee. I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased and inherit the land."

Let us return to the Israelites on the border of the promised land awaiting the report of the spies, which, at God's command, Moses sent over to see the land. Spies—"Yes,

the land is all that it was supposed to be; it surely flows with milk and honey; we brought a sample of the grapes.—But, we saw some Giants that made us look like grasshoppers! (That is about the size of any one of us with God left out). So in that state of mind, here they cry, "Would to God that we had died in Egypt," or in the wilderness. Why have we been brought here, where our wives and children will fall a prey in the wilderness. Let us make a new captain for ourselves and return to Egypt."

Listen to the condemnation pronounced upon them. "Your carcasses shall fall in the wilderness and all that were numbered of you according to your whole number, from twenty years old, and upward, which have murmured against me."

SONG BOOKS FAMILIAR SONGS OF THE GOSPEL

83 Songs, words and music, 12c each in lots of '00. Less quantities, 15c each. Sample copies, 25c each.

161 Songs, words and music, 18c each in lots of 100 each. Less quantities, 20c each. Sample copies, 25c each. Round notes only. We do not pay express charges on quantities of 50 or more. The songs we know and love to sing. This is the cheapest and best book on the market today.

E. A. K. HACKETT, Pub. Fort Wayne, Ind.

FROM LOUISIANA

The First Baptist Church, Ruston La., of which Dr. J. C. Robinson is pastor, and A. D. Langston is director of religious education, is having a great revival Not a special meeting but a perennial revival. Three came for baptism at the morning hour last Sunday, and one at the evening service, at which time sixteen were buried with Christ in baptism, all of which have been received since the first of the year, except one.

We expect to go over the 400 mark next Sunday in the Sunday School. The work in our three B. Y. P. U.'s is going fine and another union is needed.

Our boys have something too. We have a troop of Scouts. We believe that if we do not look after our boys the Devil will. We are anxious that the boys of our church, and town, under the direction of the church, shall be brought under the influence of this movement and be built up in all that goes to make character and good citizenship.

CABBAGE PLANTS

Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c; 500 for \$1.10; 1,000

Did you get that subscriber for the Record in January. If not get out and get one now. and over at \$1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.